

1609/1493.
X
A PASTORAL INSTRUCTION

ON THE

Duties of Christian Citizens,

ADDRESSED TO THE

ROMAN CATHOLICS

OF THE

ARCHDIOCESS OF DUBLIN.

BY

John Thomas Troy, D. D. &c.

With Observations on particular Passages of a late Publication by CHARLES FRANCIS SHERRIDAN, Esq. entitled, *The Roman Catholic Claim to the Elective Franchise, in an Essay, &c.*

—
THE THIRD EDITION.
—

To which are added, A SUPPLEMENT in answer to some *Misrepresentations*, and an APPENDIX containing the TESTAMENT of LOUIS XVI, a CHARGE from the Bishops to the Catholics of Ireland,—and an EXHORTATION read at each MASS in all the CATHOLIC CHAPELS within the Archdiocese of DUBLIN, on SUNDAY, April 14, 1793, immediately after passing the late ACT OF PARLIAMENT in their favour.

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M DCC XCIII,



JOHN THOMAS TROY, D. D. &c.

TO THE ROMAN CATHOLIC CLERGY AND LAITY OF
THE ARCHDIOCESS OF DUBLIN, WISHES HEALTH
AND BLESSING IN OUR LORD JESUS CHRIST.

WE think it necessary, dearest Brethren, to instruct you on a subject, which the circumstances of our times render peculiarly important. The name of liberty is resounded by all descriptions of people, whilst the nature and signification of that fascinating word, are not in general understood, nor justly regarded.

The desire of liberty is implanted in the human breast, and when directed by sound reason, and regulated by wholesome laws, is the fruitful and perennial source of most exalted virtues. The genius of servitude is hostile to virtue, and produces more vices than slaves.

The religion of *JESUS CHRIST*, from the superior excellence of its motives, exalts human nature, while it renders us the servants of all, by the sublime duties of charity and obedience: Hence St. Paul* declares, that the Gospel is a law of liberty.

* Gal. ch. iv. v. 32. Ibid. ch. v. 13. alibi.

B

But

But liberty, from the corruption of human nature impatient of restraint, often degenerates into licentiousness, and then becomes the fatal cause of innumerable calamities; the ties which unite and bind together the different orders of society are loosened, the sovereign power which should be respected under every mode of legal government, is shaken and frequently destroyed; religion perishes or relaxes; and every thing being misplaced, all order is lost in anarchy and confusion. The people deceived by the charms and delusive attractions of an apparent Liberty, inadvertently plunge into the most horrid excesses, and finish their violent pursuits by establishing a most hateful despotism, planned by the very persons who began the tragedy by proclaiming themselves the avengers of tyranny.

Human nature is invariably the same. Men have ever been the sport of their passions, and the tools of designing persons who flatter them. The history of all ages to our own times, furnishes too many examples of intriguing adventurers, imposing on the credulity of an ignorant or unsuspecting multitude, and alienating them from their duty to the state, by specious and flattering systems of independence.

Theories on government may amuse the speculative reasoner in his closet. When confined within the precincts of his library they are harmless; but experience fully evinces the direful confusion occasioned by an attempt to reduce them to practice.

The most effectual method of guarding you, dearest Brethren, against this fashionable and dangerous seduction,



seduction, is, to impress on your minds a reverence for those fundamental laws, which have established a sovereign and controlling power over you, and a respect for them as the instruments of a beneficent Providence; which, foreseeing the weakness and wants of man, has prevented the disorders of anarchy by the appointment of rulers to govern, to defend, and protect mankind in religious and civil concerns: instead of reviling, you should cherish that sovereign power established in every civilised nation to promote your social happiness. The sovereigns and administrators of supreme power, should likewise respect the authority placed in them by God; and seriously consider, that being ministers of his providence, they ought to be the images of his wisdom and goodness. Liberty then does not consist in the unrestrained freedom of acting as we please, but in that subordination to laws, which forbid us to do evil, and oblige us to contribute to the general interest of the community.

A liberty to act capriciously and as we please on all occasions, is absurd; and contrary to what we owe to Almighty God, who requires the sacrifice of our inclinations and will: it is contrary to what we owe to justice; because by always following the impulse of our passions, we would necessarily violate the rights of others as often as they obstruct our selfish views: our avarice would deprive our neighbour of his property; our ambition and desire of domination would lessen, if not destroy his liberty: it would be likewise contrary to public order and the peace of society; because by relaxing the ties which

preserve subordination, the supreme authority in the state must vanish, and the means of maintaining public safety, and promoting the advantage of individuals, would be destroyed. Finally, that liberty is contrary to true virtue, and to the happiness which we all desire, as they cannot exist without subjection to law. By destroying authority grounded on the duties of subordination and obedience, we could not be governed by law; which cannot operate but by authority; and then we would be overwhelmed by the misfortunes of anarchy, and subjected to the dominion of force and violence.—The hand of the strong would give law to the weak.

True liberty holds a middle place between that independence which admits no restraint, and the condition of a slave who acknowledges the sole will of a despot as law and government. Ecclesiastical and civil laws establish regulations to secure our repose, and rational liberty in church and state. Hence, we are to conclude, that people enjoy freedom, in proportion as the constitution under which they live, is calculated to promote public happiness, to enforce justice and social order, and to permit every liberty compatible with the attainment and secure enjoyment of these invaluable objects. The law of JESUS CHRIST restrains the inclinations of man more than any other; nevertheless, it renders us more free in reality, by rescuing us from the tyranny of our passions, the most cruel kind of slavery; in order to subject our will to the order of justice*.

* S. Paul, Rom. c. vi. v. 16, 18, 20, & seq.

Society implies different classes and orders of men, necessarily subordinate and dependant. Were we all equally at liberty to interpret the law of nature, every one would become the sole arbiter of his duties, and be at perfect liberty to violate them. No superior and restraining authority would be acknowledged, Property would be insecure. There would be no peace, because there would be no means of terminating disputes: no rampart or effectual opposition to outrage. Every passion would triumph in proportion to its violence: the property, the liberty, the honor, and even the life of each individual, would be at the mercy of all. The strong man, after oppressing his feeble neighbour, would, in his turn, become the prey of another stronger than himself. Jealousy, lust, pride, arrogance, ambition, and resentment would arm men against each other. The diversity of genius, of views and designs, of interests, would be alone sufficient to sow discord amongst them: confusion would be increased by their numbers; their strength and inclinations being divided, could not unite to promote the public advantage, because the authority capable of restraining them would be destroyed. Every compact, every bargain, would be as ineffectual as the laws to preserve order and justice; without a coercive power deriving from authority, sufficient to enforce their observance. A levite publicly insulted his nation and the Deity by introducing an idolatrous worship. The scripture assigns as a reason, that there was not in them days any authority, any king in Israel; and that every one did as he thought proper*.

* Jud. xvii. 6.

Every

Every sovereignty and government being established on the duty of obedience, neither can possibly exist without it; nor can there be any duty of obedience where there is no law, nor any law without religion of some kind; that is, without the worship of a supreme being presiding and watching over the interests of mankind, and commanding us to preserve and respect public order. The obligation to obey the civil laws and sovereign power, supposes a primary law of order and justice, which constitutes a part of the worship we owe to the Deity: without that primary law personal interest would be the only rule of action, and force alone could procure dominion; but neither personal interest nor force can establish right or justice. If there be no rewards or punishments in a future state, the most powerful motive which can influence the moral conduct of man is destroyed. If a sovereign prince, or other supreme executive power of any state should, in the meridian of prosperity, consider their respective authority and dominions so firmly established as to be permanent and unchangeable, without apprehension from the opposition of their subjects; nothing could effectually moderate the exercise of that authority and dominion, but religion; which teaches sovereigns to expect an investigation of the conduct of every man hereafter. If princes and other administrators of sovereign power, should in a moment of conquest and triumph, consider it more conducive to their happiness to sacrifice the dearest rights and the peace of subjects to their own ambition or caprice, the government must become tyrannical,

tyrannical, without religion; because nothing else can alarm their conscience, or make them fully sensible of what they owe to the Supreme Being, to their subjects, and to themselves. The case is similar with respect to a subject. If he should from his eloquence, connections, riches, influence, intrigue, or other means, procure superiority over the people, and become their leader, and at the same time flatter himself that crimes are unpunished in the next life; he will not scruple to perpetrate the most atrocious in the catalogue of sins, to accomplish his ends, and to arrive at the summit of his ambition. He will consider treason and revolt as harmless and necessary; and finally overturn the constitution and government of his country, to become a despot: All legal government must be necessarily dissolved, when the dictates of religion and conscience are stifled. They alone can establish the thrones of kings, and the authority of any sovereign power; by the happy correspondence of justice and obedience, of paternal solicitude and respect, which they inspire and enforce, between rulers of every denomination, and their subjects.

The Pagans were sensible of this truth*: although the darkness of superstition had obscured the notions

* Omnia namque post religionem ponenda semper nostra civitas duxit, etiam in quibus summæ majestatis conspici ducus voluit. Val. Max. lib. I. Chap. I. de Relig.----Sit hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos; eaque quæ geruntur, eorum geri judicio ac numine; eosdemque optimè de genere hominum mereri, & qualis quisque sit, quid agat, quid in se admittat, qua mente & qua pietate religionis colat intueri, piorum

tions they formed of a Supreme Being, they acknowledged gods who presided over the government of nations, who prescribed justice to kings and rulers, and submission to subjects; who punished crimes and rewarded virtue. Those Pagans considered the homage and honour rendered to the Deity as the first of all laws. Their legislators affirmed, that they received the laws proposed by them, from the gods; in order to render them more respected, and to give them a stability not to be expected from the efforts of man. The religion of Pagans diffused but a glimmering light on the maxims of government. True religion alone, can sufficiently enlighten mankind. It is only from the spirit and principles of christianity, that sovereigns and subjects can extract the salutary truths and regulations, which fix the power of the former, and prosperity of the latter; by teaching kings and rulers to love their subjects, and to govern them as their children; and exhorting subjects to obey, respect, and love them as the ministers of the Deity, and fathers of their country.

From these general observations on the nature of liberty which have been illustrated by the most celebrated writers of ancient and modern times, of different countries and religions *, on law and government;

& impiorum habere rationem. Cic. de Legib. Lib. 2. Pag. 351. Edit. 1659.---Prima in omni republica bene constituta, cura est de vera religione, non autem de falsa vel fabulosa stabilienda, in qua summus magistratus teneris instruitur. Plato de repub. Lib. 2º.

* Aristotle. Plato. Cicero. Demosthenes passim: The holy fathers generally. Justinian and imperial laws. S. Thomas passim, and

government; it must be concluded, that society cannot exist without sovereign, legislative, executive and controlling powers, lodged in one or more, according to the respective forms of government adopted and established in different States. By the constitution of this kingdom, the sovereign legislative power resides in the king, lords and commons in parliament united: the supreme executive authority is entrusted to his majesty, who appoints judges and magistrates to expound and enforce statute and common law. He is the fountain of honors, and appoints all officers in the realm, either by himself immediately, or by his representatives in the government. These legislative and executive powers are to be respected in every state, as deriving from God himself, the fountain of order and justice †.

This general doctrine is applicable to the sovereign power in every state, whether legal, aristocratical, democratical, or mixed; even when exercised by ungodly or persecuting rulers. The Jews

and particularly in opusc. de regimine principis. King Alfred's laws. Grotius, Puffendorff, Suarez de Legib. Bossuet passim. Montesquieu esprit des loix---Domat. Droit public Lib. i. Blackstone comment. & alii plurimi. De l'authorite des deux puissances a Straßbourg 1788. Tom. 1.

† By me kings reign and lawgivers decree just things. By me princes rule, and the mighty decree justice. Prov. viii. 15 and 16.---Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. And they that resist, purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath, but also for conscience sake. Rom. xiii. 1. 2. 5. See ibid. vi. 16. 18. 20.---Puff. de jure nat. & gent. Lib. 7. Cap. 3.---Domat loco cit. Grotius de jure belli & pacis. Lib. I. Cap. 3.

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when

when conferring the sovereign power on Simon Machabeus, resolved expressly, "That it should not be lawful for any of the people, or of the priests, to annul any of these things, or to gainsay his words, or to call together an assembly without him *.

"The royal character, says the illustrious Bossuet †, is holy and sacred even in infidel princes. Isaias calls Cyrus the anointed of the Lord ‡. Nabuchodonosor was so impious and haughty as to compare himself with God, and put those to death that refused him sacrilegious worship: nevertheless Daniel addressed him in these words — *Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory* §. From the same respect for rulers, the chosen people of God prayed for the lives of Nabuchodonosor ||, and of Balthasar, and Assuerus. Achab and Jesabel ordered the Prophets to be put to death. Elias complains of them to God, but continues in his obedience to them ¶; and the Prophets during these persecutions perform prodigies to preserve the king, and his government**. Eliseus does the same in the reign of Joram, as impious as his father. ††" Manasses exceeded his predecessors in impiety, and made Judah sin against God by abolishing his worship and filling Jerusalem with the blood of his servants ‡‡; yet Isaias and the Prophets never excited

* 1 Mach. xiv. 44. † Polit. Lib. vi. art. 2 prop. 5.
 ‡ Is. xlv. 1. § Dan. ii. 37. || 1 Esdr. vi. 10. ¶ 3. Kings
 xix. 1. 10. 14. ** 3. Kings xx. †† Ibid. iv. iii. ‡‡ Ibid. iv.
 xxi. 2. 3. 6.

nor encouraged the smallest tumult or resistance to his government.

Jesus Christ preached and practised this doctrine. He ordered the Jews * to observe what the Scribes and Pharisees recommended, because they were seated on the chair of Moses; but warned them at the same time not to follow their example. He declared, that the power exercised by Pilate was from above †, and desired the Pharisees to render unto Cæsar *the things that are Cæsar's* ‡. St. Paul excuses his want of respect to the high priest, whom he did not know; it is written, says he, *thou shalt not speak evil of the prince of thy people* §. He recommends obedience to the powers that are, as deriving their authority from God ||, at a time when Nero the most cruel of tyrants was seated on the imperial throne. St. Peter desires us *to fear God, and honor the king; to be subject to our masters with all fear, not only to the good and gentle, but also to the froward ¶, to the king as excelling, and to governors as sent by him, &c.*

The primitive christians exemplified these precepts of our Redeemer and his apostles, during the most violent persecutions against their religion; and solemnly avowed their fidelity to the very emperors and governors, who were shedding their blood. The ancient apologists of christians vindicated them in their writings from the charge of revolt against the state, which they considered as a

* Matth. xxiii. 2, 3. † John xix. ‡ Matth. xxii. 21.
§ Acts xxiii. 5. || Rom. xiii. 1. 2. 3. ¶ 1 Pet. ch. ii.

kind of sacrilege; * and during three hundred years of persecution, amidst numberless plots and conspiracies against the emperors, not a single christian was discovered amongst the conspirators. It has been objected by ancient and modern infidel writers, that christians in these ages were few, and unable to oppose their persecutors: but Tertullian who lived in the second and third centuries, denies the fact expressly. "We could," says this ancient father addressing himself to the emperors, and other pagans, "We could set fire to the city, " if we thought it lawful to return evil for evil. " Were we inclined to act as enemies, would we " want troops and arms? Would the Moors, or " the Marcomans, the very Parthians be more numerous than us, who are spread over the earth, " who occupy your cities, your islands, your castles, " your assemblies, the tribes, the palaces, the senate, " the bar, the public places? We leave only the " temples to yourselves. But were we even less " numerous than you are; would we not be equal " to war of any kind? We, who suffer death with " such constancy. The religion which you persecute prohibits us from using any other arms than " patience and prayer. We are determined to attempt nothing against the emperors. Those " whose manners are directed by God, should not " only spare their sovereigns, but mankind: and " what is not permitted against any other, is less

* Justin, Irenæus, Tatianus, Athenogoras, Theophilus, Apollinaris, Clemens Alexand. Tertullian, Minutius Felix, Cyprian, S. Athanasius, S. Basil the Great, S. Gregory Nissen, and Nazianzen, S. Ambrose, S. Chrysostom, S. Austin, S. Jerom, S. Cyril Alex. and others,

“ allowable against our rulers: you calumniate us
 “ before the emperor as guilty of treason. We de-
 “ fire you to name the christian concerned in the
 “ plots and conspiracies of Niger, of Albinus, or of
 “ Cassius!” * When Julian the apostate attempted
 to revive idolatry, the greater part of the Roman
 empire had embraced the christian faith †. His
 persecution against the church became more dan-
 gerous by his artifices. He endeavoured to tire
 the patience of christians, instead of shedding their
 blood. Did they avail themselves of their numbers
 and power to secure their religion and peace? No.
 Influenced solely by the maxims of the gospel, they
 followed the example of their fathers, and carefully
 distinguished between the obedience due to the
 emperor when conducting them to battle against the
 enemies of the state, and their duty to God, when
 Julian endeavoured by force or persuasion, to com-
 pel or allure them to idolatry ‡. The same conduct
 was uniformly pursued by their posterity and suc-
 cessors

* Tertullian in Apol. cap. 37. Ibid. ad scap. cap. 2.

† Salutari doctrina longe lateque fusa, et apud nos præsertim
 dominante, Religionem Christianam immutare, atque in diversum
 movere conari, nihil aliud fuerit quam Romanorum imperium con-
 vellere, ac de rerum summa periclitari. S. Greg. Nazianz. Orat. 3.
 in Julian.

‡ Aliquando injusti perveniunt ad honores sæculi: Cum per-
 venerint, et facti fuerint vel judices, vel reges; quia hæc facit Deus
 propter disciplinam plebis suæ, non potest fieri nisi exhibeatur illis
 honor debitus potestati Julianus extitit infidelis imperator,
 iniquus idololatra: Milites christiani servierunt imperatori infideli.
 Ubi veniebatur ad causum Christi, non agnoscebant nisi illum qui in
 cælo erat. Quando volebat ut idola colerent et thurificarent, præ-
 nonebant illi Deum. Quando autem dicebat: producite aciem,
 ita

cessors under Constance*, more cruel than the Pagan emperors. Infligated by the Arians, he spread desolation over the christian world, by persecuting all who adhered to the council of Nice, and believed the divinity of Christ. The church, incapable of betraying the truth by a mean and temporizing silence, proclaims it aloud, and denies her communion to the Arians; but opposes only exhortations, supplications, and patience, to the sanguinary edicts of Constance, and of the empress Justina, although the army under Maximus had offered to espouse the cause of the Catholics and of St. Ambrose, against Justina and the Arians†.

The bloody persecution against Catholics was continued by Theodoric, king of Italy, by the Goths in Spain, by Hunneric and other Vandal princes in Africa, who assisted the Arian bishops in their attempts to destroy the Catholic faith. What were the arms of the church, and conduct of the faithful in these circumstances? Patience, prayer, and obedience to the ruling powers. Do not, said S. Fulgentius addressing Trasimond, king of the Vandals, in the name of many Catholic bishops of Africa, who were exiles in Sardinia; "Do not accuse us of disrespect when we answer with candour and firmness on the subject of our faith. We know you

ite contra illam gentem, statim obtemperabant. Distinguebant Dominum æternum a Domino temporali; & tamen subditi erant propter Dominum æternum, etiam Domino temporali. Aug. in Ps. 124. N. 7.

* Lucif. Calar. lib. de non parcendo. Athan. Apol. ad Const. Tom. 1. num: 18.

† Ambr. Epist. 20. Nov. Edit. Num. 11, 22, & 23. Idem, Serm. cont. Auxen, Num. 2. Theodor. lib. 5. cap. 14.

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“ are invested with the royal dignity, and that we
 “ ought to fear God, and honor kings, according to
 “ the words of the Apostle: Render to every one
 “ what you owe him; fear him whom you ought
 “ to fear, honor him whom you ought to honor:
 “ Fear God and honor the king. Wherefore, we
 “ render respect and due obedience to your clemen-
 “ cy, whom God has raised to the supreme dignity:
 “ but how much ought we to dread the King of
 “ kings, the eternal King, who commands us to ho-
 “ nor the kings of the earth?” *

This conscientious respect and submission to the constituted ruling powers, has invariably distinguished the Catholics of every age and nation, because it is a principle of their religion †: the Irish Catholics have adhered to this principle in the most exemplary manner. Church history does not furnish more luminous proofs of fortitude and perseverance in the ancient faith, nor of more dutiful allegiance to the ruling powers, than what hath been exhibited by the Catholics of Ireland, since the defection of Henry VIII. from the See of Rome and centre of Catholic unity; under the pressure of laws depriving them of property, honors, immunities, employments, and threatening even their lives. Their principles and conduct have been industriously misrepresented; their clergy reviled and debased. Doctrines have been imputed to them, which they have abjured as absurd; and equally repugnant to common honesty and religion. Their oaths and declarations, disclaiming these imputed tenets, and avow-

* S. Fulgent. Ruspens. ad Trasim. lib. 1. cap. 2.

† See above page 9 & seq.

ing their genuine and immutable principles of religion, their unshaken sentiments of loyalty and honor, have been slighted and ridiculed; yet under these accumulated instances of persecution and calumny, they have, after the example of the primitive Christians, been as remarkable for their dutiful attachment to the king, their reverence for the constitution as formed of king, lords, and commons, their obedience to the laws, and respect for magistrates; as for their firmness in professing the religion of their ancestors, under all the temporal worldly disadvantages we have mentioned*.

The same gospel spirit of subordination and respect towards God, and the ministers of his power on earth, constantly manifested itself in the zealous endeavours of the Catholic nobility, gentry, clergy, and informed individuals of every description in their communion, to aid the government and magistrates in repelling a foreign enemy, or preserving internal peace. The subordinate departments of his majesty's army and fleet are filled with Irish Catholics; who do not, however, enjoy that freedom in practising their religious duties and rites, to which they are so justly entitled by their fidelity, and meritorious services. The generous effusions of loyalty and patriotism displayed by the late Mr. *George Gould* of Cork, is within our recollection. At a critical period during the American war, when government was embarrassed, he nobly came forward with an offer to lend a great sum of money without interest, to pay the arrears due to a part of the army; and received public thanks from Sir *John Irwine*,

* See Curry's Review of the Civil Wars of Ireland.

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then commander in chief of his majesty's forces in this kingdom.

The exertions of the Catholic bishops and clergy, of the nobility and gentry, and of every Catholic of consideration in Munster, in Ulster, and in some counties of Leinster, in suppressing *White-boys*, *Right-boys*, *Defenders*, and other rioters, are equally notorious; and were acknowledged by government in official letters of thanks to some of the Catholic clergy and laity.

Justice calls on us, dearest brethren, to proclaim with gratitude, the humanity and benevolence exercised in the most calamitous times, by the executive government, with respect to some laws against the Catholics of Ireland; especially since the accession of the illustrious house of *Brunswick* to the throne of these realms. The magistrates in most places, imitating the tenderness and affection of the King towards all his good subjects, frequently connived at the exercise of our religious rites, and enforced the laws against the harmless ministers of religion with reluctance; but, unhappily, neither they, nor his majesty, could prevent the cruel operation of laws respecting the property of Catholics. In consequence of these unnatural laws, which encouraged the rebellion of a child against his parent, the estates and property of ancient Catholic families were divided, and frequently became the joint property of an unprincipled and villainous informer. Numberless Catholic and loyal families were reduced to poverty in this manner; and submitted to it, rather than perjure themselves by taking oaths irreconcilable with their religious principles and conscience.

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It was reserved for the auspicious reign of our present most gracious sovereign king George III. the father of all his people, to alleviate the oppression under which his faithful Irish Roman Catholic subjects had so long, and so patiently groaned. He considered their dutiful remonstrances, and submitted them to an enlightened and humane parliament; which, equally sensible of the loyal and peaceable conduct of this deserving body during a long period of persecution, concurred with his majesty in repealing several penal laws affecting the exercise of their religion, and security of their landed property*.

This merited condescension in his majesty and parliament has, as was naturally expected, produced the happiest effects. Arts, commerce, manufactures, tillage and industry are promoted with an energy and success hitherto unknown; and must necessarily advance in proportion to the legal protection afforded to Roman Catholics; as they compose the great body of the Irish people.

A continuation of the same loyal and peaceable demeanour which recommended us to the attention of his majesty and parliament, is the most effectual measure to ensure their benevolence, and crown our humble applications for emancipation with success. Our religion strictly forbids riot of any kind, and prudence dictates the most zealous endeavours to prevent even the appearance of it. None but the seditious, or the enemies of subordination and national prosperity, and of our emancipation which is

* By Acts passed in the year 1778 and 1782.

intimately connected with it, can be pleased at your being concerned in any commotion. Interested persons only can rejoice at any imprudence on our part. Beware then, we conjure you, dearest brethren, of their insidious attempts to seduce you from the allegiance due and sworn to his Majesty; under the specious pretext of reform, or of asserting your rights. Reflect, we beseech you, that the prerogatives of the crown, and rights of both houses of parliament, are established by the principles of our happy constitution, and that any attempt to diminish the constitutional rights of the king, of the lords, or of the commons, tends to demolish the venerable structure raised by our ancestors to secure true liberty, property, and peace to all ranks of society in this kingdom.

The three component parts of our legislature are so dependant on, and interwoven with each other, that the dissolution of any one of them necessarily implies the destruction of all.

Our ancestors were too often the dupes of intriguing enemies. Their misfortunes should be a salutary lesson to us, and guard us against intemperate conduct; and teach us that practical loyalty to his majesty, that reverence for the constitution, that obedience to the laws, not directly militating against our tenets, which the Catholic religion inspires and inculcates.

There must be abuses under every constitution, and under every possible system of government, while the administration of it depends on man, too often the dupe of passion and selfish propensities. Perfection is the exclusive attribute of God: our

remonstrances against abuses should be always loyal and decorous. We speak the language of the gospel, exemplified in the conduct of our divine Redeemer, and in that of his disciples and followers in all ages to our own times*.

Kings, and other ministers of power under every constitution and system of government, have likewise their duties and obligations to comply with; and must render a severe account of their conduct to the supreme Ruler of the world†.

It is from him they derive their power‡; which was given to them for the advantage of the community, and not for their own private interest. "Take notice, said *Seneca* to *Nero*, that the republic is not your's, but you belong to the republic§." Subjects are not in the hands of rulers spiritual or temporal, as a property to be disposed of at pleasure, but as a sacred deposit entrusted to them by God, to whom they are answerable. Governors are called *pastors* in holy writ, to denote that they ought, like good shepherds, to watch over the people with solicitude and tenderness||. The very Pagans considered

* See above p. 11. & seq.

† A most severe judgment shall be for them that bear rule. Wisd. vi. 6.

‡ See above p. 9.

§ Adverte, rem publicam non esse tuam, sed te reipublicæ.

|| God curses selfish rulers in these terrible words: "Woe to the shepherds of Israel that fed themselves: should not the flocks be fed by the shepherds? You eat the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost;

sidered their kings and rulers in this light, as appears in their poets, particularly *Homer* *. The sovereign power cannot render princes and rulers truly great, if they do not by justice and benevolence prove themselves images of the Supreme Being, whose ministers and servants they are †: God himself did not disdain to become a servant to those whose master he was ‡.

The distinguishing feature in the character of a good prince is, as the illustrious *Bossuet* remarks, §
 “ to provide for the wants of his people, whereas
 “ the tyrant thinks only of himself. Aristotle makes
 “ the same remark; but the Holy Ghost has expressed it with greater energy, when he describes a
 “ proud tyrant, by putting the following words into
 “ his mouth—*I am, and besides me there is no other* ||.”
 He curses those rulers who think only of themselves, in terrible words, recorded by *Ezechias* **. “ Hence
 “ it appears,” continues the same great prelate ††,
 “ that the character of a bad ruler is to feed himself,
 “ and not the flock; but he must answer not only
 “ for the disorders he may have occasioned, but also
 “ for all those which he could, but did not prevent.”
 —“ God alone reigns independent,” said St. Gre-

“ lost: but you ruled over them with rigour, and with a high hand.
 “ And my sheep were scattered, because there was no shepherd;
 “ and they became the prey of all the beasts of the field, and were
 “ scattered, &c.” *Ezech.* 34. v. 2. & seq.

* *Hom. passim.*

† See above p. 3. & 9.

‡ But debased himself, taking the form of a servant. *Phil.* ii. 7.

§ *Bossuet Polit. lib. 3. prop. 5. art. I.*

|| *If. ch. 47. 10.*

** See 5th note, p. 20.

†† *Bossuet, loco cit.*

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gory Nazianzen to the Emperors, "to you he has
 " confided the kingdoms of the earth : do you then
 " be as Gods with respect to your subjects *."

The sovereign power, whether in a monarch, in a senate, or executive counsel, cannot be lawfully exercised to the prejudice of natural rights or divine laws ; nor in violation of the fundamental principles on which the constitution of a nation or state is founded. By natural rights we do not here understand the vicious inclinations and propensities of our corrupt nature : to indulge them on every occasion, would render us brutes in human form, and destroy that beautiful harmony resulting from the dependance of different orders in society on each other †.

The natural law then is nothing else than reason itself inculcating our duties. The divine law is grounded on revelation, and human law is enacted by man.

Every human institution is subordinate to, and should be regulated by the natural and divine law ; because the will of man is to be subjected to that of God, the author of nature and grace. Legislators themselves derive their authority from these primary laws ‡ " As we ought not," says St. Augustin, " to
 " obey the prætor contrary to the will of the prince,
 " we cannot with much greater reason obey the
 " prince contrary to the will of God § "

* *Supera solius Dei sunt, infera autem vestra : subditis vestris Deos vos præbete.* Greg. Nazianz. Orat. 27.

† See above, p. 5. & seq.

‡ Ibid. p. 9. & seq.

§ Aug. de Verb. Dom. Serm. 6. cap. 8.

Although

Although natural and divine laws flow from the same source, the latter are subordinate to the former; because the natural law is nothing less than the eternal reason of God, so essentially immutable, that it cannot be changed *. The obedience we owe to divine law, presupposes the obligation imposed on us by the law of nature to obey God. When these laws appear in opposition, human law must be sacrificed to the others, and divine law must cease to oblige in cases where it cannot be reconciled with the observance of natural law. **JESUS CHRIST** reprimanded the Pharisees for violating the law of charity, by their scrupulous and unseasonable observance of the Sabbath †.

From these observations it clearly follows, that the sovereign power under any constitution or form of government, cannot be lawfully exercised with prejudice to natural or divine law, as "we ought to obey God rather than men ‡." The rulers of the earth deriving their power from him §, have no authority to command any thing contrary to his supreme will.

On this principle, the primitive Christians, although the most dutiful and submissive subjects of the empire, were firm and unalterable in their opposition to the edicts against the profession of their faith ||. Their successors have uniformly and constantly acted in like manner **. The Irish and English Roman Catholics have eminently distinguished

* See above, p. 6, & seq.

† Matth. xii. 12.

‡ Acts v. 29

§ See above p. 9. & seq.

|| See above, p. 11. & seq.

** Ibid. p. 13, & seq.

them-

themselves in the same magnanimous course *, and preferred every temporal loss, even of life itself, to apostasy. The chosen people of God, in the ancient law, pursued the same generous conduct. Daniel disregarded the prohibition of Darius, to pray to any God or man but himself, during thirty days †. The three youths of Babylon were equally firm in their refusal to adore the statue of Nebuchodonosor ‡. The History of the Machabees records instances of the most heroic fortitude on the same principle §. The entire Old Testament is replete with similar occurrences, and as frequently mentions the miraculous interposition and protection of heaven, in favour of the illustrious champions ||.

Neither are princes or rulers authorised to violate fundamental and constitutional laws, without the consent of their respective states; because they are solemnly pledged to preserve the established constitution and form of their particular government **. The same is to be said of ecclesiastical rulers in the Catholic church, who are obliged to direct and govern the faithful committed to their care, according to the existing canons, and actual general discipline ††. It is forbidden even to a national council of prelates, much more to any particular one, to dispense in these canons and general discipline, with-

* Ibid. p. 15. & seq. † Dan. ch. vi. ‡ Ibid. ch. ii.

§ 1 & 2 Mach. || Vet. Testament. passim. ** See above, p. 22.

†† Sciunt Universi Sacratissimos Canones exactè ab omnibus, & quoad ejus fieri poterit, indistinctè observari. Concil. Trident. Sess. 25. cap. xviii. de reform. & alibi.

out a delegation to that purpose from the Pope as head of the church, or from a general council. They alone are canonically invested with that power, according to the principles of Roman Catholics*.

True patriotism cherishes respect for rulers, and union of the people with them, in every state. It strengthens the sovereign authority in the constitutional exercise of power, by concurring with the ministers of it, for the general good.

The maxims of the gospel enforcing obedience to earthly rulers in temporal and civil concerns, are equally inimical to licentiousness and despotism, to unrestrained liberty, and absolute servitude. They condemn injustice whether committed by sovereigns or subjects, while they command charity towards all, and the forgiveness of injuries. The Gospel is a *law of liberty* †, which is not to be used by Christians as a *cloak of malice*, but in a manner becoming *the servants of God* ‡.

A modern writer of high rank and reputation in this kingdom, has positively asserted on his own authority, that the principles of Roman Catholics and genius of their religion, are hostile to freedom; but perfectly calculated to favor despotism in monarchical and absolute governments§. The absurdity and falsehood of this assertion, repeated with extraordi-

* Inferior non potest dispensare in lege superioris. Axioma utriusque juris & commune.---Nihil, inconsulto Sanctissimo Romano Pontifice, novum, aut in ecclesia hactenus inusitatum decernatur. Conc. Trid. Sess. 25. cap. xviii. de invocat. &c. alia etiam concilia passim. † See above, p. 2. ‡ 1 Pet. ii. 16.

§ See Present State of the Church in Ireland. Sixth Edit. Dublin, 1787.

nary confidence in many editions, have been demonstrated by some Roman Catholic apologists*: we shall, therefore, only observe, that they are decidedly contradicted by the history of past and present times. *Alfred the Great* and *Edward the Confessor* were Roman Catholic princes; the former is styled by historians the *founder*, and the other the *restorer* of English laws. *Alfred's Domes-book* or code, with the addition of laws by *Edward*, gave rise to the collection of maxims and customs now known and distinguished by the appellation of *common law*†. The high estimation in which these laws were held, is proved by the wishes and struggles of the English Barons, to wrest them from the first princes of the Norman line‡. These Roman Catholic Barons at length succeeded in the reign of King *John*; when headed by *Cardinal Langton*, Archbishop of Canterbury, they obtained in a conference with him, at Runnemede, on the 19th of June 1215, the great charter, or *Magna Charta*, the articles of which secure the rights of all orders of men§. The ancient Republics of Florence, Pisa, and Sienna were established and governed by Roman Catholics, who still continue to support those of Poland, of Venice, of Genoa, of Ragusa, of Lucca, and of S. Marino. The Roman Catholics form the most considerable part of the Helvetic Union; and it is remarkable, that they have adopted a democratical, whereas the

* Most Rev. Doctor Butler in his *Justification*, &c. 1787. Critical Review, by an unbiaſſed Irishman.

† Blackſton. Comment. Intro. Sect. iii.

‡ Hume Hiſt. in John, Henry III. and Edward I.

§ Idem. *ibid.*

Calvinist or Zuinglian cantons have preferred the aristocratical form of government *.

The Religion of Roman Catholics is Christian. They conceive themselves obliged on that account to observe the maxims of the Gospel, which command obedience to the powers that rule †, but authorised at the same time to remonstrate against the abuse of power. They have asserted that right, and established tribunals and assemblies to moderate and correct the despotism of rulers ‡. Three centuries had elapsed from the date of the great English charter to the change of religion in that kingdom: during that long period, the entire nation was Roman Catholic, and enjoyed constitutional liberty and freedom. The desire of civil liberty, and the most extraordinary efforts to procure and preserve it inviolate, were not *then* considered as irreconcilable with the principles of Roman Catholics, or incompatible with the genius of their religion §.

A tyrant king, who, as contemporary writers remark *never spared man in his anger, nor woman in his lust*, controled by his spiritual father in his criminal pursuits, wages war against him, and erects the standard of schism ||: Henry VIII. revolts against the faith of all Christendom, of which he had been but lately declared the *Defender* against Luther, by Pope Leo X. The people are enslaved when their sovereign declared himself head of the church of

* Critical Review by an unbiassed Irishman, 1787.

† See above, p. 11. & seq.

‡ Hume Hist. during that period.

§ Idem, *ibid.*

|| See Dr. Heylin. Sir Walter Raleigh. Ward's Canto 1. Phillips. Life of Card. Pole.

England: parliament, nobles, clergy, all ranks became the servile flatterers and slavish instruments of a dissolute, capricious, and arbitrary monarch. The nation was enslaved when schism was introduced by this brutal and despotic prince. The fact is incontrovertible, and attested by writers notoriously prejudiced against Roman Catholics *. The same despotism was exercised by his successors, till the accession of the house of *Stuart* to the throne, when it was corrected. The celebrated author of *The Constitution of England* observes, that the history of those times reminds us of the description which Tacitus has given of the decrees and transactions of Tiberius, and the Roman senate †.

A desire of liberty and constitutional exertions to procure it, were as conspicuous in the conduct of Irish Catholics as in that of any other description of Christians. This appears from the history of Ireland, since the reign of Henry VIII. ‡, and particularly in the proceedings of the Irish parliament in 1689, when James II. was in this kingdom. A learned and benevolent gentleman has lately published some acts of that Roman Catholic parliament §. They prove to a demonstration, that the Irish Catholics of 1689, were not less solicitous to establish the independence and promote the prosperity of their country, than constant in adhering to the religion of their fathers.

* Hume Hist. Vol. iv. in Henry VIII. passim. De Lolme ch. 3. and even Burnet, Hist. Ref. See Bossuet Hist. Var. B. vii. and x.

† De Lolme ibid.

‡ See Curry's Historical Review.

§ William Todd Jones, Esq. see his Letters to PORTIA, and his other Tracts on this Subject.

The United States of America, far from considering the Roman Catholic religion as unfriendly to social liberty, not only sanctioned the exercise of it in the fullest manner, but likewise seconded the wishes of the Roman Catholics to have a resident bishop amongst them, and forwarded their petition to the Pope for that purpose: An episcopal See has been erected at Baltimore in Maryland, and Doctor John Carrol appointed the first bishop, with full powers to govern all the Catholics of the united states, in quality of their spiritual and ecclesiastical superior. This amiable prelate dignifies his elevated rank by his virtues and great learning; of which he continues to give the most luminous proofs, to the great edification of people of all denominations.

It is, we presume, unnecessary to enumerate many other facts to prove, that the principles of Roman Catholics extend to every system and mode of government; we shall therefore only add one within our own observation, as it appears conclusive.

There are no people on earth more firmly attached to the Roman Catholic faith, or more respectful to its ministers than the subjects of the emperor in the Netherlands; and particularly in Brabant. Their ancestors continued under the dominion of Philip the second and his posterity, rather than risk the security and preservation of their religion by abetting the Calvinists, or adopting the principles of the revolution and system of government introduced into Holland, and other neighbouring confederated states. On this principle, they persevered in their allegiance to the crown of Spain; when, from a combination

combination of circumstances, they could have renounced it with impunity, by uniting with their neighbours*. This religious zeal was constantly accompanied by an ardent love and desire of liberty. They made the full enjoyment of their particular privileges, the absolute condition of their allegiance to the house of Austria, and were generally happy in that enjoyment, till the inauspicious reign of the emperor Joseph II. This misguided prince indisposed them against his government, by enforcing decrees and orders contrary to the established constitution in church and state, which he had solemnly promised to preserve and protect. The clergy, nobility, and people complain, remonstrate, and threaten to no purpose: at length, they unanimously and peremptorily demand the restoration of their favourite charter†. They recover many privileges, without the smallest deviation from their religious principles, to which they continue attached with their usual inflexibility. It is not then true, that the Catholic system is hostile to the enjoyment of civil liberty, and only fitted to absolute governments‡.

But, says the right reverend historian of *The present state of the church of Ireland*: The Roman Catholics of Ireland can give no security for their allegiance to a Protestant king or government, while their bishops take an oath of fidelity and obedience to the Pope. We should not notice this objection, which has been often refuted, and particularly in

* Strada Hist. passim.

† Denominated JOYEUSE ENTREE. ‡ See above p. 27.

some printed replies to his lordship*, if a gentleman possessing the hereditary abilities of his family, improved in him by a polished education, had not just now revived the controversy, with an obvious design to excite alarm in the minds of Protestants, and to indispose the legislature itself against Roman Catholics, and their application for a restoration of the *elective franchise*†. Before we proceed further on this subject, we must establish principles; the ignorance and misapplication of which, have excited and continued prejudices and obloquy against Catholics.

It is a fundamental article of the Roman Catholic faith, that *the Pope or Bishop of Rome as successor to St. Peter prince of the Apostles in that See, enjoys by divine right, a spiritual and ecclesiastical primacy, not only of honor and rank, but of real jurisdiction and authority, in the universal church.* Roman Catholics conceive this point as clearly established in the scriptures‡, and by the constant tradition of the fathers in every age§, as it is by the express decisions of their general councils, which they consider as infallible

* Justification, &c. by Doctor Butler. Defence, &c. by O'Leary and others. † Essay on principles of civil liberty, &c. by C. F. Sheridan, Esq. Dublin, 1793.

‡ Matth. xvi. 17, 18, 19. John xxi. 15, 16, 17. Ib. x. 16. Luke xx. 32, & alibi. § Origen Hom. 5 in Exod. S Athan. Epist. ad Fel. Pap. Epiph. in Ancorat, circa init. Greg. Nazianz. de Mod. serv: in disp. Chrysoft, hom. 55. in Matth. Cyril, lib. 2. cap. 1. in Jo. Theoph. in cap. 9 Lucæ. Tert. de præscript. Hil. Com. in Matth. c. 16. Hier. in cap. 16. Matth. August. Serm. 201, tom. 5. Col. 335, in append. nov. edit. Idem, ib. Serm. 203. Max. Serm. 1 de S Petro & Paulo. Paulin, Ep. 23. ad Sever. p 149, edit. 1655. Leo Serm. 2 de Anniv. Assumpt. Greg. magn. lib. vi. Epist. 37 ad Eulog. Iterum

fallible authority in points of doctrine*. Hence they respect the Pope as the father and teacher of the faithful; and the Roman Church, as the mother and mistress of all others†: the chair of Peter, § the apostolical Holy See ¶, as the root of all other churches ||, and centre of Catholic unity**; to which, as St. Irenæus a father of the second century declares, “ *Every Church and all the faithful should* “ have

Iterum Epiph. in Ancorato, Chrysof. in Jo. hom. 87. Ambros. in cap. ult. Lucæ, Leo Serm. 3. de assumpt. sua, Greg. magn. lib. 4, epist. 31. Theoph. in cap. ult. Jo. Bernard lib. 2, cap. 8, de confid. Iterum Chrysof. hom. 3 in Act. Apost. Gelasius in Tract. apud Labb, tom. 4. Concil. Col. 1215 & seq. All on the cited texts of Matthew, John and Luke. Vide Cl. Manach. in epist. ad Just. Febr. Idem in epist. sub nomine PISTI ALETHINI ad Auct. anon. & de l'autorite des deux puissances, tom. 2, edit. Strasbourg, 1788. * Concil. 2, generale, Constantinop. 1, Convocat, a Damaso, Papa, anno 381, cont. Macedonium, Concil. Chalcedonen, anno 431, Concil. Misen, 2, anno 787, act 2, apud Labb, tom. 7, Concil. Constantinop. 4, anno 869, act 1, Concil. 4, Lateranen, anno 1215, can. 5, Concil. Lugdunen, 2, anno 1274, in prof. fidei Græc. Concil. Constantien, anno 1414, in damnat. Wicklesii & Hus. Concil. Florent, anno 1449 in decreto. Tandem Concil. Trident, annis 1545 & seq. Sess. 14, cap. 7. † Concil. Florent, in definit. post Ephesinum, act 2, anno 431. Vide etiam P. P. supra citatos passim. ‡ Concil. Trid Sess. 7, de Baptismo, can. 3. Cyprianus, Ep. 55 ad Corn. edit. Baluz, 1726, p. 86. ‡ Hieron, Ep. 10. ad Damas. tom. 1, num. 2, edit. Paris. 1721, Cyprianus Ep. 43, ad Pelem, Idem Ep. 70 ad Januar. Saturn. & Ep. 69 ad Corn. Optatus Millevetan, lib. 2 contra Donatist, cap. 2, & alii P. P. communiter. § Concil. Ephes, p. 1, cap. 25, Ibid, act 2 & 7. Concil. Milev. inter Ep. Aug. 176, Innoc. 1. rescrip. ad Concil. Carthag. apud Labb, Concil. Flor, ibidem, Trid. Concil. passim. || Cyp. Ep. 45 ad Corn. Idem, Ibid, August. in Psal, contra Damatistas, et alibi sæpe. Concil. Casc, act 1. ¶ August, Epist. 105 edit Maur, Opt Milev, lib. 2 cap. 2 contra Parmen. Amb. Epist. 11 n. 4. Leo mag. Ep. 10 ad Epist. Vien & Serm. 3 cap. 2 tom. 1. Cyprian Ep.

" have recourse, on account of her greater eminence
 " or principality; * and St. Jerome writing to Pope
 Damasus, says, " following Christ alone, as my first
 " master, I am leagued in communion with *your*
 " *Holinefs*; that is, with the chair of Peter. I know
 " the church is built on that rock. Whoever eats
 " the lamb out of this house is profane. Whoever
 " is not in the ark of Noah shall perish during the
 " deluge.—I am not acquainted with Vitalis, I re-
 " ject Meletius, I do not know Paulinus. Whoever
 " does not gather with you, scatters; that is, he who
 " does not belong to Christ, is antichrist." Com-
 munion with the Apostolical See has been considered
 at all times by Catholics as essentially necessary to
 preserve that unity of the church, which Christ pro-
 mised under the guidance of one pastor†, and which
 Catholics and Protestants acknowledge in the Ni-
 cene Creed§.

Ep. 43 et alibi sæpe. Hieron lib 1 de Baptismo, Bernardus lib 2
 de Confid, c 8, Alii PP. communiter et Concilia. Consule Baron,
 Natal Alex, Fleury, Orsi, et historicos passim.

* Ad hanc enim ecclesiam propter potiore principalitatem ne-
 cesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique
 fideles. Irenæus, lib. 3. cap. 3.

† Ego nullum primum nisi Christum sequens, beatitudini tuæ, id
 est cathedræ Petri communionem confocior. Super illam petram edi-
 ficatam ecclesiam scio. Quicumque extra hanc domum comederit,
 profanus est. Si quis in arca Noæ non fuerit, peribit, regnante diluvio
 . . . Non novi Vitalem; Meletium respuo, ignoro Paulinum.
 Quicumque tecum non colligit, spargit: hoc est, qui Christi non est,
 Antichristi est. Hier. ad Dam, 14 tom. 4, nov. edit.

‡ And there shall be one fold and one shepherd. John x. 16.

§ I believe one Catholic and Apostolic Church. Nicene creed, in
 the book of Common Prayer, by Grierison, 1767.

The faithful, however numerous and dispersed, *are but one body in Christ**. *There is but one body, one spirit, one Lord, one faith, one baptism†. There is but one God, and one Christ, says St. Cyprian, and one chair, established on Peter by the voice of the Lord. Another altar cannot be set up, nor a new priesthood established‡: He considers, the chair of Peter as the principal church, from which the unity of priesthood has arisen, and to which perfidy cannot have access§.*

This communion with the centre of unity has proved a rampart against schism and innovation. Without it private judgment becomes a rule of faith, and spurns at the most sacred and best established authority. Subordination is destroyed, and every one makes choice of the religion most conformable to his *own* ideas, or combats every religion, as a restraint on freedom of thought and action. The peace of society is disturbed, by the frantic zeal of innovators and reformers in religion, to establish their peculiar tenets; governments are at length overturned; and the reformers, disavowing any authority but their own, become disunited: their followers are the apostles of innovation in their turn, and there is no end to schisms and religious warfare. History proves the truth of these observations||.

* Rom. xii. 5. † Eph. iv. ‡ Deus unus est, et Christus unus, et una ecclesia, et cathedra una super Petrum, Domini voce fundata. Aliud altare constitui, aliud sacerdotium novum fieri non potest. Cyprian, Ep. 43 et 55. § Ad Petri cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est, ad quam perfidia non possit habere accessum. Idem Epist. 59. || See the historians of all ages of the church, particularly Fleury, Orsi, Nat. Alex. Bossuet, Hist. of Var. Mamachias above, and others passim.

The oath taken by Roman Catholic bishops at their consecration was devised to strengthen this union with the chair of Peter, and to repel schismatics and suspected persons from the episcopal ministry. It is, therefore, a matter rather of curiosity than importance, to enquire when it was introduced, as no length of time can justify it, if intrinsically bad. The high antiquity of it is nevertheless a strong proof, that it is not of a seditious tendency, or subversive of the allegiance and respect due to the temporal and civil power; because it cannot be conceived, that *all* the bishops of the church, during many centuries, were so ignorant as not to discover that, or so corrupt and wicked as to abet sedition, and perjure themselves.

A form of an oath of obedience to the Pope is transcribed in the *diary of the Roman bishops*; compiled in the seventh, or at the commencement of the eighth century*: S. Boniface, archbishop of Mentz, swore obedience to the Holy See at his consecration in 723; and as it was not considered an innovation at that time, we must conclude on acknowledged principles of accurate criticism, that the oath was of an earlier date, and not first introduced on that occasion†.

An oath then of canonical obedience to the successor of Peter, was sworn almost eleven hundred years ago. In the eleventh century it became more general, particularly in the western patriarchate;

* Liber diurnus Romanorum Pontificum. Vide Mamachium, *ibid.* et Zachariam, *Diff. Lat.* † Vide Indiculum Bonifacii,

and has been taken by every bishop of it in communion with the See of Rome, in all states, monarchical, republican, or mixed; whether governed by Catholics, Protestants, Calvinists, Zuinglians, Lutherans, Mahometans or Pagans, without causing any uneasiness or jealousy to the respective rulers; who considered it only, what in fact it is, a sworn promise of *canonical* fidelity and obedience to the head of the church and centre of unity, without any reference to civil and temporal concerns.

It is therefore perfectly innoxious, and does not in any manner affect the rights of sovereignty. If it did, Catholics princes and states, jealous as any others can be of their independence and prerogatives, would not have permitted it to be taken by their subject bishops; at times too, when princes were at variance with the Pope, as has frequently been the case.

The late emperor Joseph, in his most violent paroxysm of resentment against Pius VI. who with equal prudence and fortitude opposed his innovations, and whimsical plans of church reform, did not object to it.

The Protestant bishops in England and Ireland, swear obedience to the respective metropolitans, without the important saving clause, *salvo meo ordine*, which is expressed in the form of oath taken by Catholic prelates. Will Mr. Sheridan accuse or suspect his lordship of Cloyne of disloyalty to the king, because he swore obedience to the archbishop? He cannot. Why? Because his lordship's oath applies directly and solely to an ecclesiastical superior; who, as such, can exact no more than *canonical* obedience.

dience* On this principle, the consecration oath of Catholic bishops is harmless.—Bishop Burnet, apologizing for Cranmer, says, that his hero did not take the pontifical oath without scruple, and saved his conscience by protesting, that he did not intend by this oath to restrain himself from complying with what he owed to his *conscience, to his king, and to his country*†; “A proviso,” as Bossuet remarks, “quite needless; for who of us imagines he engages himself by this oath to any thing that is contrary to his conscience, or the service of his king and country? Far from thinking we prejudice any of these, it is even expressed in the oath, that we take it without prejudice to the *rights of our order in society; salvo meo ordine*. The submission which is sworn to the Pope in *spirituals*, is of a different order from what we naturally owe to our prince in *temporals*; and without *protesting*, we have always well understood, that the one does not interfere with the other‡”

The occasion, the place, the solemn ceremony with which the oath is tendered, every circumstance respecting it, corroborate this remark of the great Bossuet. The parties are ecclesiastics, and all the ceremonies prescribed on the occasion have an immediate reference to objects purely spiritual and ecclesiastical. The Pontifical itself expressly determines, that the obedience promised by our bishops at their consecration, is merely *canonical*; as ap-

* See the form of this oath after the book of common prayer printed by Grierison. † Burnet, Hist. Ref. ‡ Bossuet, Hist. Var. B. 7, Num. 2.

pears from the following questions, which the consecrating prelate puts to the bishop elect.

"*Question II.* Are you willing to receive, to teach,
" and observe with veneration, the traditions of the
" Orthodox Fathers, and the *decretal constitutions* of
" the holy and apostolical See ?

Answer. I am willing.

Ques. III. " Are you willing to render entire fide-
" lity, subjection, and obedience to blessed Peter the
" Apostle, to whom the power of loosing and bind-
" ing was given by God; and to his Vicar our Lord
" the Pope *N. N.* and to his successors the Bishops
" of Rome, *according to canonical authority.*"

Answ. I am willing*.

We need not remark, that *decretal constitutions* and *canonical authority*, in the general acceptation of our canonists, are confined to objects purely spiritual and ecclesiastical; and that of course, the consecration oath of our bishops can extend to no other; unless we admit a palpable contradiction in the Pontifical. The oath, as we have already observed†, is no more than a bond of that union with the Holy See, which all Catholic bishops are obliged to preserve, and of the respect they owe to the successors of St. Peter.

* Q. II. Vis traditiones orthodoxorum patrum, ac decretales sanctæ et apostolicæ sedis constitutiones veneranter suscipere, docere ac servare? R. Volo.

Q. III. Vis beato Petro Apostolo, cui a Deo data est potestas ligandi, ac solvendi; ejusque vicario domino nostro, Domino N. Papæ N. suisque successoribus, Romanis Pontificibus, fidem, subjectionem, et obedientiam, secundum canonicam auctoritatem, per omnia exhibere? R, Volo. Pont Rom de consecrat Elect in Episc.

† See above, p 35.

In

In this sense only has it been taken by all Catholic Bishops. The present Pope, in a letter to the metropolitans of Germany declares, that there is nothing in it contrary to the laws and customs of the empire*; and although he denounced the archbishop of Sens, the bishops of Autun, Viviers, and Orleans (and such others of the French clergy as had sworn to maintain and support the ecclesiastical code decreed by the national assembly) suspended from the exercise of their ecclesiastical functions, he does not charge them with having violated any temporal subjection or allegiance due to him, in consequence of their consecration oath; notwithstanding their having invaded both his spiritual and temporal rights†. It is therefore a gross insult offered to the understanding and feelings of the Irish Roman Catholic bishops, to charge them with perjury or insincerity in taking the oath of allegiance to his majesty, by representing it as incompatible with their oath of canonical obedience to the Pope, who alone is empowered to alter it. The form, or wording of it may not appear to every one as necessary now as in times of schism, anarchy, and violence, when it was first adopted; "but," as Thomassinus, who makes this remark, observes, "it is better to use remedies that are not absolutely necessary, than fall into those

* Sed nec vera est commentitia juramenti collisio cum legibus & constitutionibus Imperii, Resp. Pii VI, ad Metr. 1789, Ed. Leod. page 399. † Brevia Pii VI ad Card. de Lomense, necnon ad clerum & populum Gallicanum, 23 Feb. 13 Ap. 1791, & 19 Mar, 1792.

" evils that have heretofore made them necessary*."

We now hope that after what we and others* have observed on the general complexion and tendency of this famous oath, any explanation of its particular clauses is unnecessary. Under this hope we would rest satisfied, if the learned writer of the *Essay* already mentioned†, had not, in very few lines, repeated the most malevolent comments on the words *persequor & impugnabo*, in order to alarm the Protestant mind, and to deter the legislature, if possible, from restoring the *elective franchise* to the Roman Catholics of Ireland‡. The true meaning of these words, and the absurdity of different forced interpretations of them, have been already demonstrated from correct grammar, sound logic, and the nature of things, by Catholic writers§; to whose publications we beg leave to refer this gentleman; and shall only add for your further instruction, and general information, the result of a correspondence with the Holy See, which ought to dissipate every cavil, and effectually prevent further controversy on that subject.

The Roman Catholic archbishops of Ireland, at their last meeting in Dublin, addressed a letter

* See the Divine Right of Episcopacy, by the Rev. J. Milner, London, 1791. Thomas, ch 46.

* See Dr. Butler's Justification. O'Leary's Defence. Milner, ib.

† Pages 32 and 38. ‡ Page 129. § See Dr. Butler's Justification. O'Leary's Defence. Milner, ibid.

to the Pope, wherein they described the misrepresentations that had been recently published of their consecration oath, and the great injury to the Catholic body, arising from them: they expressed their fullest conviction that the oath, obliging them only to canonical obedience to his Holiness, and communion with the centre of unity, was perfectly reconcileable with their loyalty as subjects, and the allegiance they had sworn to their gracious sovereign king George III. They professed a determination to observe both oaths, and to preserve their communion with the Holy See inviolate: reflecting, however, on the ignorance of most Protestants respecting the oath, with which they seemed only acquainted with from the calumnious publications against it: the prelates abovementioned suggested to the Pope, that some declaration or explanation of the oath, and particularly of the words—*Hæreticos persequar & impugnabo*, from himself, or by his authority, would, probably, remove the alarms of well-meaning Protestants, and confound the prejudiced; who, by their misrepresentations of the oath, endeavoured to blast the prospects and expectations of Catholics to obtain an emancipation from the penal code; which they had reason to hope for, from the clemency of his majesty, and wisdom of the legislature. They concluded, with submitting these considerations to his Holiness, and requesting an answer, whenever his constant solicitude for the universal church, and occupations would permit.

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After due deliberation at Rome, the congregation of cardinals appointed to superintend the ecclesiastical affairs of these kingdoms, returned the following answer, by the authority and command of his Holiness: it is faithfully translated from the Latin original, a true copy of which is transcribed on the opposite columns.

Most illustrious and most reverend Lords, as Brothers.

<p>We perceive from your late letter, the great uneasiness you labour under since the publication of a pamphlet, entitled—<i>The present state of the church of Ireland</i>—from which our detractors have taken occasion to renew the old calumny against the Catholic religion with increased acrimony; namely, that this religion is by no means compatible with the safety of kings and republics; because, as they say, the Roman Pontiff being the father and master of all Catholics, and invested with such great authority, that he can</p>	<p>Perillustres & Rmi Domini uti Fratres.</p> <p>Ex nuperis literis vestris summopere vos commoveri intelleximus, quod cum in lucem prodierit quidam libellus <i>de presenti statu ecclesiæ Hiberniæ</i>, occasionem inde cœperint obtrectatores nostri, veteris calumniæ adversus Catholicam religionem acrius refricandæ, nullo scilicet modo posse hanc, salva regum, ac rerum publicarum incolumitate, consistere. Cum enim, inquit, Romanus Pontifex omnium Catholicorum pater ac magister sic, ac tanta præditus auctoritate, ut aliorum regnorum subdi-</p>
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free the subjects of other kingdoms from their fidelity and oaths of allegiance to kings and princes; he has it in his power, they contend, to cause disturbances and injure the public tranquillity of kingdoms with ease. We wonder that you could be uneasy at these complaints, especially after your most excellent brother and apostolical fellow-labourer, the archbishop of Cashel *, and other strenuous defenders of the rights of the Holy See, had evidently refuted, and explained away these slanderous reproaches, in their celebrated writings. What advantage then can result from any new declaration of this apostolical See, which you request, for the purpose of defending, explaining, and vindi-

tos a fide, ac sacramento regibus, ac principibus præstito relaxare possit, eundem facili negotio turbas ciere, ac publicæ regnorum tranquillitati nocere posse propugnant. Miramur his vos querelis turbari potuisse, cum præsertim præclarissimus iste frater vester & confors apostolici muneris Archiepiscopus Cassellienensis, alique strenui jurium apostolicæ sedis defensores, maledicta ista convicia egregiis scriptis refutarint plane ac diluerint. Quid igitur proderit, novam nunc quemadmodum petitis, edi ab hac apostolica sede declarationem, ut sua jura tuentur, explicet, atque a criminationibus vindicet? Nihil hoc ef-

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* The late truly excellent Doctor James Butler, who departed this life in July 1791: a most zealous pious prelate, and loyal subject.

vindicating her rights from accusations? It would only tend to raise up fresh enemies against the Catholic faith itself: for it is the design and determination of evil-minded men in these times, to combat the very faith, under the pretence of attacking the rights of the apostolical See; and to overturn and destroy the union with the apostolical chair of Peter, which Catholic churches all over the world steadfastly preserve: do not then be dismayed at these attempts: their calumnies have been already often refuted; so that all they can do now is to revive the old ones as new, to muster up their scattered forces, to weave over again the same flimsy cobwebs. That most holy bishop, not less celebrated for his wisdom than his piety, St. Frances of Sales, was perfectly convinced, that these

set aluid, quam adversus ipsammet Catholicam fidem novos excitare hostes. Ea enim est hujus nostri temporis improborum hominum mens, atque animus, ut dum certare se simulant adversus apostolicæ sedis jura, contra ipsam tamen fidem intentant aciem, eamque unitatem, quam, Catholicæ universi orbis ecclesiæ cum apostolica Petri cathedra firmissimè retinent, convellere, ac labifactare conantur. Itaque ad hujusmodi conatus nolite expavescere; jam enim toties eorum calumniæ repulsæ sunt, ut nihil nunc agant, quam vetera ut nova proponere, instaurare disjecta, detenta retexere. Probe jam noverat Sanctissimus ille, nec sapientia minus quam pietatis laude clarissimus antistes, Franciscus

these reproaches, were repeated, and propagated amongst the vulgar, merely to raise tumult, and to render weak minds uneasy: of this he has recorded a clear testimony in his 764th letter, vol. vi. edit. Paris 1758; which we earnestly advise you not only to peruse, but likewise to consider it as a prudent regulation to direct your conduct. Do you also discover the treachery in like manner, and teach the people committed to your care what is right; that they may learn to avoid the snares that are laid for them, lest they should go astray. This, as being not only becoming your piety, but also deriving from your authority, will make the deeper impression on the minds of the faithful committed to your pastoral care, and will prove your vindication against the calumnies

ciscus Salesius, nonnisi ad ciendas turbas, atque ad imbecillos animos commovendos, agitari hæc passim, ac in vulgus jactari. Qua de re luculentissimum ille testimonium edidit epistola 764. tom. vi Edit. Parisien, anno 1758; quam vobis, non perlegendam modo, sed ut providam adhibendæ moderationis normam præ oculis habendam valde consulimus. Eodem exemplo, vos quoque insidias detegite, & populos vestræ solitudini commissos docete, quæ recta sunt, ut a laqueis, quos ante pedes struunt, declinare discant, ne in transversum agantur. Id sane cum vestra pietate dignum, tum etiam a vestra auctoritate profectum, multo magis fidelium vestræ pastoralis curæ concreditorum mentibus infidebit, atque
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lumnies of slanderers. We judge from our opinion of your learning, that the rights of the apostolical See cannot be unknown to you, and that you are not unacquainted with the arguments by which they can be supported. In this controversy, a most accurate discrimination should be made between the genuine rights of the apostolical See, and those that are imputed to it by innovators of this age, for the purpose of calumniating. *The See of Rome never taught, that faith is not to be kept with the Heterodox: that an oath to kings separated from Catholic communion, can be violated: that it is lawful for the bishop of Rome to invade their temporal rights and dominions.* We too consider an attempt or design against the life of kings and princes, even under the pretext of religion, as an HORRID AND DETESTABLE CRIME.

ab obrectatorum calumniis vindicabit. Minime enim vobis pro vestra doctrina ignotum esse arbitramur, quænam sint apostolicæ sedis jura, quibusque argumentis propugnari possint. In hac causa illud accuratissime est distinguendum, quæ sibi jure optimo vindicet apostolica sedes, ab iis quæ ad inferendam calumniam a novatoribus hujus sæculi eidem affiguntur. Nunquam Romana sedes docuit. *Heterodoxis fidem non esse servandam; violari posse juramentum, re-gibus a Catholica commu-nione disjunctis præstitum; pontifici Romano licere temporali eorum jura, ac dominia invadere. Horrendum vero, ac detestabile facinus etiam apud non est, si quis unquam, atque etiam religionis præ-textu, in regum ac principum vitam audeat quid-piam, aut molietur.*

His Holiness Pius VI. has not, however, disregarded your requests; and therefore, in order to effectually remove every occasion of cavil and calumny, which, as you write, some borrow from the words in the form of oath of obedience to the apostolic See, that bishops are required to take at their consecration.—*I will prosecute and oppose heretics, &c. to the utmost of my power* *; which words are maliciously interpreted as the signal of war against heretics, authorizing persecution and assault against them, as enemies; whereas the pursuit and opposition to heretics, which the bishops undertake, are to be understood as referring to their solicitude and efforts in convincing heretics of their

Verum neque etiam in nullo pretio haberi voluit postulationes vestras sanctissimus pontifex Pius VI. ut enim omnis carpendi, ac calumniandi eradicetur occasio, quam quidam, ut scribitis, sumunt ex verbis formulæ juramenti obedientiæ apostolicæ sedis præstandæ, & ab episcopis in eorum consecratione adhibendæ—*Hæreticos, &c. pro posse persequar* & *impugnabo*; & quam quasi classicum ad bellum iis indicendum, & tanquam hostes persequendos, atque impugnandos malevole interpretantur; non intelligentes, eam persecutionem, atque impugnationem, quam contra hæreticos episcopi suscipiunt, ad illud studium, ac conatum referri, quo eos ad sanio rem mentem perducere, ac ecclesiæ Catholicæ

* No one word in the English Language corresponds exactly to *persequar* as used here. It never signifies *persecution*. We have adopted the bishop of Cloyne's translation of it. See Doctor Butler's *Justification*, p. 85. & seq.

their error, and procuring their reconciliation with the Catholic church: his Holiness has graciously condescended to substitute in place of the ancient form of oath, that one which was publicly repeated by the archbishop of *Mohilow*, to the great satisfaction of all the court of *Petersburgh*, in presence of the empress; and which we transmit to you with this letter.

Mean time, most illustrious prelates, you who are the sentinels of the Lord, and by the inspiration of divine grace, and favor of the apostolic See, have undertaken the administration of these most respectable Irish Sees; adhere with firmness to this chair of Peter, in which the Lord has deposited the word of truth. Preach the gospel of Christ in all patience and doctrine:

Catholicæ reconciliari nituntur, SANCTITAS SUA benigne annuit, ut loco præcedentis juramenti formulæ, altera subrogetur quæ ab Archiepiscopo *Mihiloviensi*, tota plaudente Petropolitana aula, ipsaque Imperatrice adstante palam perfecta est, quamque his literis alligatam ad vos transmittimus.

Cæterum, præsules amplissimi, qui istuc agitis excubias Domini, florentissimasque istas Hiberniæ ecclesias, divina gratia adspirante, ex apostolicæ sedis gratia administrandas suscepistis, huic Petri cathedræ, in qua Dominus posuit verbum veritatis, firmiter adhere. Prædicate evangelium Christi in omni patientia, ac doctrina: in omnibus præbete vobismetipso exemplum bonorum

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shew yourselves on all occasions the example of good works, in learning, in integrity, in gravity, the sound word, irreprehensible. If you conduct yourselves in this manner, as we doubt not but you do, and will continue to do with increased ardour, you will not only by your fortitude and constancy set those ill-contrived calumnies at defiance, but even *your adversaries shall be ashamed, having no evil to say of you.*

In reality, who is there that does not know what the Roman church, the mother and mistress of all others, preaches, teaches, and commands, on the duty of obedience from subjects to earthly powers?

At the very commencement of the yet infant church, blessed Peter prince of the apostles instructing the faithful,

norum operum, in doctrina, in integritate, in gravitate, verbum sanum, irreprehensibile. Hæc si feceritis, quemadmodum jam fecisse, & deinceps incensius facturos non dubitamus, non modo vestra virtute, ac constantia male contextas calumnias propulsabitis, verum etiam qui *ex adverso sunt verebuntur, nihil habentes malum dicere de vobis.*

Enimvero quis est, cui non perspicua sint illa quæ ecclesia Romana omnium mater & magistra de præstanda a subditis seculi potestatibus, obedientia, prædicat, docet, ac præcipit?

Ab ipso nascentis ecclesiæ exordio princeps apostolorum beatus Petrus fideles instruens, ita eos hortabatur— *Subjuncti*
H *estote*

ful, exhorted them in these words, "Be ye subject to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him, for the punishment of evil doers, and for the praise of the good; for so is the will of God, that by doing well you may silence the ignorance of foolish men."

The Catholic church being directed by these precepts, the most renowned champions of the Christian name replied to the Gentiles when raging against them, as enemies of the empire, with furious hatred; *we are all constantly praying* (Tertullian in Apologet. chap. xxx.) *that all the emperors may enjoy long life, quiet government, a loyal household, a brave army, a faithful senate, an honest people, and general tranquillity.* The bishops of

Rome,

estote omni humanæ creaturæ propter Deum: sive regi, quasi præcellenti, sive ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum; quia sic est voluntas Dei, ut beneficientes obmutescere faciatis im prudentiam hominum ignorantium.—His præceptis instituta Catholica ecclesia, quum gentiles furrentibus odiis adversus christianos, tanquam imperii hostes debeccherentur, præclarissimi christiani nominis defensores respondebant: *Pre-cantes* (Tertul. in Apologet. chap. 30.) *sumus omnes super pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitum fortem, senatum fidelem, populum probum, orbem quietum.*—Id ipsum Romani pontifices Petri successores inculcare non destiterunt, præsertim ad missionarios,

Rome, successors of Peter, have not ceased to inculcate this doctrine, especially to missionaries, lest any ill will should be excited against the professors of the Catholic faith, in the minds of those who are enemies of the christian name. We pass over the illustrious proofs of this fact preserved in the records of ancient Roman pontiffs; of which yourselves are not ignorant. We think proper, notwithstanding, to remind you of a late admonition of the most wise Pope BENEDICT XIV. who in his regulations for the English missions, which are likewise applicable to you, speaks thus, "*The vicars apostolic * are to take diligent care that the missionaries*

rios, ni ulla Catholicæ fidei cultoribus, ab hostibus Christiani nominis crearetur invidia. Præclarissima in hanc rem veterum Romanorum pontificum monumenta proferre prætermittimus quæ vos ipsi non ignoratis. Verum nuperrimum sapientissimi pontificis Benedicti XIV. monitum vobis in memoriam revocare abutramur, qui in iis regularis, quas pro missionibus Anglicanis observandas proposuit, quæque vobis communes sunt, ita inquit.—*Sedulo incumbant vicarii apostolici, ut missionarii probe honesteque in omnibus se gerant, quo aliis bono exemplo*

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* The Roman Catholic bishops in England being without fees in that kingdom, are not ordinaries. They are denominated from some of the ancient flourishing-sees, mostly in the Ottoman dominions; and deriving their jurisdiction entirely from the apostolical See, they are styled *Vicars Apostolic*, or *Apostolical Vicars*. This is the case also in Scotland, Holland, and some other Protestant states.

naries behave on all occasions with integrity and decorum, and thus become good models to others; and particularly that they be always ready to celebrate the sacred offices, to communicate proper instructions to the people, and to comfort the sick with their assistance; that they by all means avoid public assemblies of idle men, and taverns. . . . The vicars themselves are particularly charged to punish in such manner as they can, but severely, all those who do not speak of the public government with respect."

England herself can witness the deep rooted impressions such admonitions have made on the minds of Catholics. It is well known, that in the late war which had extended to the greater part of America, when most flourishing provinces inhabited almost entirely by

emplo sint: & imprimis sacris officiis celebrandis, opportunisque institutionibus populo tradendis, atque infirmis opera sua suplevandis præsto sint, ut a publicis otiosorum catibus, & cauponis omnimodo caveant. . . . At potissimum ipsimet vicarii, omni qua possunt ratione, severe tamen, illos puniant, qui de publico regimine cum honore sermonem non habent.

Testis autem Anglia ipsamet esse potest quam altè istius modi monita in Catholicorum animis radicatus egerint. In numero enim, quo tota fere America conflagravit, bello, cum florentissimæ provinciæ, in quibus univèrsa fere gens a Catholica ecclesia disjunc-

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persons separated from the Catholic church, had renounced the government of the King of Great Britain; the province of Canada alone, filled as it is with almost innumerable Catholics, although artfully tempted, and not yet forgetful of the old French government, remained most faithful in its allegiance to England. Do you, most excellent prelates, converse frequently on these principles: often remind your suffragan prelates of them: when preaching to your people, exhort them again and again *to honour all men, to love the brotherhood, to fear God, to honour the king.*

Those duties of a Christian are to be cherished in every kingdom and state, but particularly in your own of Great Britain and Ireland, where, from the benevolence of

ta immoratur, magnæ Britanniae regis imperium abjecissent, sola Canadensis provincia, quæ Catholicis pene innumeris constat, quam cæcidis artibus tentata, atque etiam avari Gallorum domini haud immemor, in obsequio tamen Anglorum persistit fidelissime. Hæc vos, egregii antistites, crebris usurpate sermonibus, hæc episcopis suffraganeis vestris sæpius in memoriam revocate. Cum ad populum pro concione verba facitis, iterum atque iterum illum admonete, *omnes honorare, fraternitatem diligere, Deum timere, regem honorificare.*

Quæ quidem Christiani hominis officia cum in omni regno, atque imperio colenda sunt, tum maxime in istis vestris Britannico & Hibernico, in quibus regis sapi-

a most wise king and other most excellent rulers of those kingdoms towards Catholics, no cruel and grievous burden is imposed; and Catholics themselves experience a mild and gentle government. If you pursue this line of conduct unanimously, if you act in the spirit of charity, if while you direct the people of the Lord, you have nothing in view but the salvation of souls, adversaries will be ashamed (we repeat it) to calumniate, and will freely acknowledge that the Catholic faith is of heavenly descent, and calculated not only to procure a blessed life; but likewise, as St. Augustin observes in his 138th letter addressed to Marcellinus to promote the most lasting peace of this earthly city, inasmuch as it is the safest prop and shield of kingdoms. *Let those who say,* (the words are

spientissimi, aliorumque præclarissimorum regni procerum ea est in Catholicos voluntas, ut non asperum, ac grave jugum imponant cervicibus vestris, sed leni, ac blando regimine ipsi etiam Catholici utantur. Hanc agendi rationem si unanimes retinueritis, si omnia vestra in charitate fiant, si id unum respexeritis in regenda plebe Domini, salutem nimirum animarum, verebuntur (iterum confirmamus) adversarii quidpiam dicere de vobis, ultroque fatebuntur, Catholicam fidem non modo ad beatam vitam assequendam, sed etiam, ut Divus Augustinus inquit (Ep. 138.) in epistola ad Marcellinum, ad terrenæ hujus civitatis firmissimam pacem, atque ad regnorum columnen, ac præsidium tutissimum a cælo esse delapsam:—*Qui doctrinam*

are those of the holy doctor) that the doctrine of Christ is hostile to the republic, produce an army of such soldiers as the doctrine of Christ has required; let them furnish such inhabitants of provinces, such husbands, such wives, such parents, such children, such masters, such servants, such kings, such judges, finally such payers of debts, and collectors of the revenue, as the doctrine of Christ enjoins; and then they may dare to assert that it is inimical to the republic: rather let them not hesitate to acknowledge, that it is, when practised, of great advantage to the republic. The same holy doctor, and all the other fathers of the church with one voice most clearly demonstrate by invincible arguments, that the whole of this salutary doctrine cannot exist with permanent consistency and stability; or flourish, except in the Catholic

nam Christi, verba sunt S. Doctoris, adversam dicunt esse reipublicam, dent exercitum talem, quales doctrina Christi esse milites jussit; dent tales provinciales, tales maritos, tales conjuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales judices, tales denique debitorum redditores, & exactores ipsius fisci, quales esse præcipit doctrina Christiana, & audeant eam dicere adversum esse reipublicam; imo vero non dubitent eam confiteri magnam, si ei obtemperetur, salutem esse reipublicam.—Hujus porro salutaris doctrinæ constantem, ac firmam integritatem non nisi in Catholica societate consistere, ac vigere, quæ videlicet communione cum Romana sede velut sacro unitatis vinculo divinitus adstricta per totum orbem diffunditur, ac sustentatur,

Catholic society; which is spread, and preserved all over the world by communion with the See of Rome as a sacred bond of union, divinely connecting both. From our very high esteem and affection for you, We earnestly wish that the great God may very long preserve you safe. Farewell.

Rome, 23 June, 1791.

As your lordships most affectionate brother,

L. Cardinal Antonelli Prefect.

A. Archbishop of Aden,
Secretary.

To the Lords Archbishops
of the kingdom of Ireland.

From an audience had of
his Holiness on the 9th
day of June, 1791.

THE archbishops metropolitans of the kingdom of Ireland represented to his Holiness; that from the ignorance or malice of some persons, certain expressions in the form of the oath prescribed

tur, idem S. Doctor, cæterique unanimi consensu ecclesiæ patres invictis plane argumentis apertissime demonstrant. Deus optimus maximus vos incolumes diutissime servet, quemadmodum enixe optamur pro summo nostro erga vos studio ac voluntate. Valete.

Rome, 23 Junii, 1791.

Amplitudinum vestrarum
uti frater studiosissimus,

L. Cardinalis Antonellus Præfectus.

A. Archiepiscopus Adanen,
Secretarius.

Dominis Archiepiscopis
Regni Hiberniæ.

Ex audientia sanctissimi
habita die 9 Junii,
1791.

Archiepiscopi metropolitani totius regni Hiberniæ Sanctissimo domino exposuerunt quorundam inscitia vel improbitate in alienum sensum detorqueri quasdam voces, quæ reperiuntur in

ed in the Roman Ritual to be taken by bishops at their consecration, and by archbishops on receiving the *Pall* *, have been misinterpreted ; which has added new perplexities to those which they daily experience in a kingdom where the Catholic faith is not the religion of the state : wherefore, they humbly requested, if it should appear expedient to his Holiness, that he would vouchsafe to apply a remedy by some act of his apostolical vigilance. His Holiness on this report being made to him by me the underwritten, all circumstances

in formula juramenti ab episcopis in eorum consecratione, atque ab archiepiscopis in receptione *pallii*, juxta rituale Romanum, præstandi, atque propterea cum præter eas difficultates, quæ in regno, in quo Catholica fides non dominatur, quotidie occurrunt, in novas etiam conjiciantur : unde quatenus Sanctitati suæ opportunum videatur, demisse petière, ut aliqua apostolicæ providentiæ ratione consulere dignetur. Sanctitas sua ad mei infra scripti relationem, rebus omnibus mature perpensis, benigne

* *Pall* is a sacred ornament peculiar to archbishops, sent to them by the Pope as a symbol of metropolitan jurisdiction. Pope Gregory the great mentions it in a letter to all the Illyrian bishops, lib. ii. Epist. and xxii. letter; also *ibid.* xxiii. letter, vol. iii. edit. Paris, 1714, where he says, "that he sent the *Pall* to archbishop John according to custom, *de More.*" St. Gregory died in 604. John III. elected Pope in 560, in his letter to Edaldus archbishop of Vienne, mentions the *Pall* in like manner. *Ibid.* The figure of the *Pall* is conspicuous in the primatial arms of the Protestant metropolitans of Armagh and Dublin.

cumstances of the case maturely considered, was graciously pleased to grant, that the bishops of the kingdom of Ireland, at their consecration, and the archbishops on receiving the *Pall*, may use the same form of oath, which was taken by the archbishop of *Mohilow** in the empire of the Moscovites, by permission of his said Holiness: which is as follows:

I *N. N. &c.* as in the Roman Pontifical to the clause—*All Heretics, Schismatics, and Rebels, against our said Lord, and his successors aforesaid, I will to the utmost of my power, prosecute and oppose*†—which is entirely omitted: afterwards the words—the *Cardinal Prefect of the S. Congregation for propagating the Faith,*

nigne indulsit, ut episcopi regni Hiberniæ in eorum consecratione, atque archiepiscopi in receptione *pallii*, ea utantur juramenti formulâ, qua ejusdem Sanctitatis suæ permisso, archiepiscopus *Mohiloviensis* usus est in Imperio Moscorum, quæ est hujusmodi:

Ego *N. N. &c.* prout in pontificali Romano usque ad clausulam—*Hæreticos, schismaticos, & rebelles, eidem domino nostro, vel successoribus prædictis, pro posse persequar, & impugnabo*—quæ penitus omittitur: postea verba hæc—*Cardinalem præfectum sacre Congregationis propagandæ fidei præpositum suffici-*
are untur

* Mohilow was erected into an archbishopric, with a chapter, by the present Pope. The first archbishop *Stanislaus Siestrzencewicz* was appointed in a consistory at Rome, 21 December 1783, and is still living,

† Bishop of Cloyne's translation;

are substituted in stead of
the Cardinal Proponent in
the Congregation of the
Sacred Council. The form
concludes with these
words: *I will observe all
& every one of these things
the more inviolably, as I
am firmly convinced that
there is nothing contained
in them, which can be con-
trary to the fidelity I owe
to the most serene king of
Great Britain and Ireland,
and to his successors to the
throne. So help me God
and those holy Gospels of
God. Thus I promise, and
engage.*

I N. N. Archbishop,
or Bishop, &c.

Dated at Rome, in the house of
the said Sacred Congregation,
the 23d day of June, 1791.

L. Cardinal Antonelli Prefect.

A Archbishop Adanen,
Secretary.

✠ (Seal.)

untur verbis—*Cardina-
lem proponentem in Con-
gregatione sacri concilii.*
—Formula hisce verbis
terminatur: Hæc om-
nia, & singula eo invio-
labilius observabo, quo
certior sum nihil in illis
contineri, quod fide-
tati meæ erga serenissi-
mum magnæ Britannia
& Hiberniæ regem, ejus-
que ad thronum succes-
sores debitæ, adversari
possit. Sic me Deus ad-
juvet, & hæc sancta Dei
Evangelia. Ita promit-
to, et spondeo.

Ego N. N. Archiepisco-
pus vel Episcopus, &c.

Datum Romæ, ex Ædibus præ-
fatæ Sacræ Congregationis, hac
die 23 Junii, 1791.

L. Cardinalis Antonellus Præfectus.

A. Archiepiscopus Adanen,
Secretarius.

Locus
+
Sigilli.

The above interesting documents need no comment. We defy the ingenuity of bigotry and prejudice to urge any solid objection to the consecration oath of Roman Catholic bishops, after the full and candid explanation of it from such high and competent authority; which has, notwithstanding, condescended, for the sake of peace, to expunge the clause in it which gave most offence; because it was the least understood.

The writer of the *Essay* we have alluded to * feels also extremely indignant at the *spirit of proselytism* which prevails amongst Catholics; *the most perturbed spirit*, he says, † *that ever spread hatred and dissension amongst the sons of men*; and observes in the next following page, *that it is not the doctrine of the Catholic religion but of its hierarchy*; and exhorts the Catholic Laity *to distinguish between their God and their priest, between their religion and their priesthood, between their articles of faith and other doctrines of a very different nature, which priestcraft has almost in all sects contrived to graft upon religious faith, to encrease the temporal power, and the emoluments of the priesthood.*

Do not be shocked, dearest Brethren, at these groundless and foul imputations. They have been repeated a thousand times by infidel writers and scoffers of revealed religion, when endeavouring to destroy it under the pretence of reforming abuses; which exist only in their imaginations. We have too favourable an opinion of Mr. Sheridan's information and respect for christianity, to rank him a-

* Page 31, 37, 40 & seq.

† Vide *Essay*, p. 129.

mongst these philosophers; though he has been surprised into assertions not warranted by the principles of either Protestants or Catholics, or of any other denomination of Christians*.

The genuine spirit of *profelytism* is coeval with the gospel, and congenial to its maxims. The Apostles were inspired with it on receiving a commission from their divine Master *to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*; when he also promised *to be with them in this work of profelytism, to the end of time*; and of course with their successors in the apostolic ministry, as the Apostles were not to live for ever†.

Encouraged by this animating promise, they and their disciples preached *Christ crucified*‡, that *one Lord*, that *one baptism* which he had ordained, and that *one faith*§, *without which, as we are assured by St. Paul, it is impossible to please God*||. The Lord daily added to their society, such as should be saved¶, in conformity to his promise when, comparing his church to a flock, he said, *other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd***.

The apostles, their disciples, and successors in every age, have thought it their precise duty to gain profelytes to this *one faith*, to this *one society*, to this *one fold*; and uniformly taught that salvation cannot be otherwise obtained. This doc-

* See hereafter p. 64 & seq.

† Matth. xxviii. 16, 20.

‡ Philip. ii. 8. 1 Cor. i. 23.

§ Eph. iv. 5.

|| Heb. xi. 6.

¶ Act. ii. 47.

** John x. 6.

trine is clearly established in the recited and other passages of the scriptures. It is presumption in any one who acknowledges their divine authority to enquire, why our Redeemer has so ordered it? *His ways are inscrutable: His judgments inscrutable.*

For this *one* Faith the martyrs bled. Their blood invigorated the plant of christianity. Nations and individuals of every description; the barbarous, the civilized, the powerful; emperors, warriors, philosophers, orators; all become profelytes to the gospel, and bend under its self-denying, but salutary yoke. We ourselves are indebted to this evangelical spirit of *profelytism*: without it, our apostle St. Patrick would not have exercised his ministry in Ireland; and we might have remained in the darkness of paganism as long as the more northern nations of Europe.

That the zeal for profelyting has sometimes been indiscreet, and not always regulated by the gospel, cannot be denied; religion having been too often made the pretext for accomplishing the most flagitious designs: to conclude from thence in general unqualified terms, that *the spirit of profelytism is the most perturbed that ever spread hatred and dissensions amongst the sons of men*, is illogical. Were we to argue always in this manner, we might as reasonably conclude, that every government, every establishment, every institution, however perfect in themselves, are all equally condemnable; because they have been; and from the frailty of man must be, frequently abused. It is absurd to condemn a principle which may be abused, unless the abuse follows from

from it as a necessary consequence; which is not the case with respect to the evangelical spirit of profelytism,

The gospel teaches peace and good-will to all mankind: it inculcates forgiveness of injuries; patience and resignation under the dispensations of providence. Apostolical missionaries are *meek and humble of heart**, and *all things to all men to save all*†.

The Christian Religion was not, as the impiety of Mahomet, propagated by the sword; nor was the introduction of it into any state or kingdom, generally marked by bloodshed, treason or sedition.

The Spaniards are said to have exercised great cruelties in Mexico, Peru, and other parts of America‡. From some recent publications on this subject, and particularly from the authentic letters of Cortez published by Flavigny, it appears, that the disgusting narratives of cruelties exercised against Montezuma, Atabalipa, Guatimofin, &c. are forged§. A late historian of Mexico ||, and others ¶ contend on very good grounds, that bishop *las Casas* has misrepresented facts, and highly exaggerated some cruelties committed by the Spaniards, in his different reports to the emperor Charles V.—However that may be, it is certain, that the missionaries loudly

* Matth. ii. 29.

† 1 Cor. ix. 22.

‡ Robertson, Hist. Amer. & alii

§ Journal Hist. & Lit. 1779.

|| Clavigero Hist. Mex.

¶ French Encyclopedists Verb. Las Casas, Keller. Dictionnaire Hist. Liege 1790.

condemned

condemned every instance of cruelty, as contrary to the spirit and precepts of religion *.

If the preachers of reform in Europe during the sixteenth century, had been influenced in like manner by gospel principles; their progress would not have been generally disgraced, as it was, by tumult, insurrection, and warfare†: we shall draw a veil over these excesses, originating from human perversity; and not from the tenets of christianity, which condemn them.

When Mr. Sheridan pronounced his invective against a *proselyting spirit*, he did not recollect, that it is not confined to the church of Rome. It appears from the canons, synodal acts, and other authentic records of every particular denomination of Christians, that the ordinary possibility of salvation out of the church, is not admitted. On this principle, each church presuming herself the only true one, enjoins *proselytism*; particularly to her ministers, whose peculiar duty it is to guide others in the paths of truth and happiness. It is needless, and would prove tedious, to enumerate the different consistorial acts of Lutherans, Calvinists, Zuinglians, and other sects of the continent, on this subject‡: we shall, therefore, confine ourselves to the authentic decisions and ordinances of the protestants and presbyterians of these kingdoms.

* Robertson, *ibid.*

† Bossuet. *Hist. Var. & alii passim.*

‡ Consule inter alios Bohem. de jure can. Protest.

The eighteenth of the thirty-nine Articles of Religion in England and Ireland declares that "*they also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to form his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.*"

This declaration excludes not only Atheists, Deists, Jews, and others who do not believe in Christ, from salvation; but likewise those who do not believe his doctrine.

The book of Common Prayer authorized by the protestant churches of England and Ireland orders, that on certain days the Confession of Faith, commonly called the Creed of St. Athanasius, be sung or repeated by the minister and people standing *; because, as the eighth of the thirty-nine articles of religion published by authority of queen Elizabeth declares, "*it (the Athanasian Creed) can be proved by most certain warrants of holy Scriptures.*" This Creed begins thus: "*Whosoever will be saved: before all things it is necessary that he hold the Catholic faith. Which Faith, except every one do keep whole and undefiled: without doubt, he shall perish everlastingly.*" It concludes with these words: "*This is the Catholic Faith, which except a man believe faithfully, he cannot be saved*†." The protestant Bishop Pearson, in his exposition of the creed, confirms this doctrine of exclusive salvation.

* Book of Common Prayer, Dublin, 1767, by Grierson.

† Ibid.

In the form of consecrating bishops prescribed by the protestant church of Ireland, the archbishop or other appointed consecrating bishop, is required to propose the following questions to the bishop elect.

"*Question III. Will you then faithfully exercise yourself in the same holy Scripture, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?*"

Answer. I will do so by the help of God.

"*Quest. IV. Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God's word; and both privately and openly to call upon, and encourage others to do the same?*"

Ans. I am ready, the Lord being my helper.

The questions proposed to priests and deacons on the same subject, are similar; and all obviously designed to enforce the duty of *proselyting*, by teaching and exhorting with wholesome doctrine, (supposed to be preserved in the church of England) and to *withstand and convince the gainsayers*; such as Roman Catholics, Calvinists, Zuinglians, Socinians, and numberless others most undoubtedly are. The protestant bishops, priests, and deacons are not only required to be ready with all faithful diligence to *drive away all erroneous and strange doctrines contrary to God's word*, such as the peculiar and discriminating tenets of every Christian sect differing from the church of England must appear to every Protestant in communion with her) but likewise to *call upon*

upon and encourage others both privately and publicly to do the same.

The kirk of Scotland is not less explicit on the subject of exclusive salvation; which is the very foundation, and vital principle of gospel profelytism. In their Confession of Faith ratified by parliament in 1560 they say, Article XVI. "As we believe in
 " one God, Father, Son, and Holy Ghost, so we do
 " most constantly believe, that, from the beginning,
 " there hath been, and now is, and to the end of
 " the world shall be, *one Kirk*, that is to say, *one*
 " company and multitude of men, chosen by God,
 " who rightly worship and embrace him by *true*
 " faith in Christ Jesus which Kirk is catholic,
 " that is universal; because it containeth the elect
 " of all ages, &c. out of which Kirk *there is neither*
 " *life, nor eternal felicity*, and, therefore, we utterly
 " abhor the *blasphemy* of them that affirm, that men,
 " which live according to equity and justice, shall be
 " saved, what *religion that ever they have professed* *." In another Confession of Faith used to this day in the Kirk of Scotland, which was agreed upon by a general assembly of their divines at Westminster 1647, and confirmed by parliament in 1649, the church is thus described: "the visible church, which
 " is also catholic or universal under the gospel, (not
 " confined to one nation, as before, under the law,)
 " consists of all those throughout the world, that
 " profess the *true religion*, and of their children,
 " and is the *kingdom* of our Lord Jesus Christ, the
 " house and family of God, out of which there is no

* Conf. Glasgow, 1771.

"ordinary possibility of salvation*." Calvin taught this doctrine to his profelytes, when explaining the nature of a visible church, he sayst, "out of its bosom, no remission of sins, no salvation is to be hoped for, according to Isaiah, Joel, and Ezechiel so that it is always highly pernicious to depart from the church."—The doctrine then of exclusive salvation being grounded on the infallible word of God, is equally admitted by Protestants, Presbyterians, and Roman Catholics; nor can it possibly be controverted by any one who acknowledges the Scripture as a Rule of Faith. The spirit of profelytism is a necessary consequence of it; and if more operative amongst Catholics than other denominations of Christians, they have the merit of greater consistency, and adherence to principle. Charity impels them to bring the strayed sheep to the one only safe fold, in which they conceive themselves comprehended: Protestants, and other Christian sects, if under the same impression, should act in like manner. No greater charity can be exercised: but this spirit of profelytism, if charitable, is mild and persuasive: it conveys instruction and makes converts, not by the sword of persecution, by sedition, or insurrection; but by dispassionate argument, by humility, by Christian benevolence, and by the exemplary conduct of gospel teachers. These should be the arms and protection of every champion in a religious warfare.

The author of *the Case of the Roman Catholics*, quoted by Mr. Sheridan †, speaks *honestly*, and there-

* Conf. ch. xxv. † Instit. lib. iv. cap. 1 ‡ Essay, p. 127.

fore *usefully*, when he says, "the religion of Catholics teacheth them to be obedient to governors; but it teacheth them also, to propagate their spiritual doctrines in opposition to government." We shall add, that in this they follow the example of the Apostles and primitive Christians; who propagated the gospel in opposition to governors that persecuted them, considering they were obliged to *obey God rather than men* *; but at the same time, were the most peaceable and dutiful subjects in the empire †.

The zealous and eloquent preacher of the consecration sermon at Lullworth Castle in August 1790 has observed these precepts, and combined them with unshaken loyalty to the king and obedience to the laws, in his admired discourse on that solemn occasion ‡. Convinced, as *he* was, that the Roman Catholic church is *the one fold governed by one shepherd*, as mentioned by JESUS CHRIST †, he considers that day *glorious for the church of God, and for the prelate elect, &c.* ||

This pious exclamation and effusion of joy are perfectly reconcileable with the *motto* extracted from the New Hampshire bill of rights; because although—"liberty of conscience be the birth-right of every man, and an exclusion of any religious test for ever,"—it is also the duty of every man to procure

* Acts. v. 29.

† See above, p. ii. & seq.

‡ The consecration sermon was preached by the Rev. Charles Plowden, the celebrated author of many tracts published at London in the years 1790, 91 and 92, on the proceedings of English Catholics, and principles of their religion.

§ See above, p. 61.

|| See Sheridan's Essay, &c. p. 126, & seq.

all necessary information on the important point of religion, and of every pastor in particular, to instruct the ignorant, and combat errors against the *one faith*, in a meek inoffensive manner. The preacher, therefore, exults at the opportunity afforded by the appointment of Doctor Carroll bishop elect, to the newly erected See of Baltimore; *to establish the faith of Peter upon the ruins of those errors, as Catholics conceive, which the first inhabitants carried forth with them from Great Britain**. There is nothing in these words injurious or offensive to any Protestant State, or to the United States of America; where the Roman Catholic faith is making an astonishing progress, without exciting any alarm to the government †.

The Roman Catholic clergy of this kingdom do not disturb the state, or violate the laws by the spirit of *proselytism*. They do not *procure, incite, or persuade* Protestants or others to become Catholics by *officious, clandestine, or improper methods*. They conceive such attempts as contrary to the spirit of their ministry as they are to the prohibition of the legislature ‡: but when freely called upon, as they

* See Mr. Sheridan's Essay, p. 126 & seq.

† The entire sermon &c. was reprinted by Wogan, Dublin, 1790.

‡ See Act. Parl. ch. 49. an. 21 and 22. Georgii iii. regis. The words *procure, incite or persuade* are vague; and in some parts of the kingdom have given rise to jealousies between Protestant and Catholic clergymen: in the last act of the British legislature passed in the year 1791 for the further relief of English Catholics, that entire restraining-clause has been omitted; if it shall be judged expedient to retain it in Ireland, it is humbly suggested that the meaning of *procure, incite, or persuade* may be determined, in order to prevent equivocation, and further jealousies,

are frequently by the sick, to reconcile them to the church of Rome, they do not, they cannot, hesitate to minister that consolation.

The genuine spirit of *profelytism* is not then that *most perturbed one which ever spread hatred and dissensions amongst the sons of men*, as Mr. Sheridan is pleased to assert *. No. It originates in the gospel, which enjoins *the prudence of the serpent*, and the *simplicity of the dove* †. It is not the doctrine of the Roman Catholic hierarchy and priesthood *only*, contrived for the unworthy purposes mentioned by him ‡: No. It is the doctrine of Christianity, of the Catholic church, of the Protestant Church, of the Presbyterian Kirk, of the Lutheran Consistories, of the Zuinglian Canons, and of every individual who holds the gospel as a rule of Christian Faith §. The attempt to sow division between the Catholic flock and their pastors, by insinuating an absurd distinction between God and the priesthood, between the hierarchy and religion, is as impotent, as it is ungenerous and insidious.—The apostles were bishops.—This cannot be denied by any consistent Protestant. They preached the necessity of *one* faith, of *one* church, of *one* fold, in order to obtain salvation: they laid down their lives in defence of this doctrine, and to their last moments made profelytes to it. The Roman Catholic hierarchy of this day contend that they teach the same doctrine.—Let them be refuted

* See above, p 59. † Matt. x. 16. ‡ See above, p 59. § Ib. 69. || Essay, &c. p 129.

by fair argument, and not insulted with calumnious assertion*.

The tenet of exclusive salvation does not authorize any Christian to pass a particular sentence of eternal damnation on persons who differ from him in religious belief. Invincible ignorance and invincible necessity, truly such, excuse from the guilt of heresy and schism. We cannot be thoroughly acquainted with the dispositions of a departing soul, nor judge whether it be worthy of *love* or *hatred*. That judgment is reserved to God, who alone is acquainted with the secrets of our hearts: the necessity of being a member of the true church, to obtain salvation, is acknowledged by every description of Christianst: it is, therefore, incumbent on every man to seek the truth with earnestness, and to embrace it with avidity in the important business of religion; at the risk of property, honors, and even of life itself, when they cannot be enjoyed without forfeiting our title to heaven.

Mr. Sheridan likewise asserts in the same peremptory manner, " that the *priestcraft doctrine* of exclusive salvation which has *generated* the spirit of " profelytism, follows from the doctrine of papal " *infallibility* as a *natural* inference†; of that most " audacious *assumption* of pontifical arrogance— " that impious *usurpation* of a divine attribute§: it " is *this*, he says, which has proved the fatal source

* See an excellent work on the doctrine of exclusive Salvation, entitled " Charity and Truth, by H. E.—Also Doctor Hay, Sincere Christian, vol. II. † See above, page 63. ‡ Essay, &c. page 131. § Ibid. page 130.

“ of *all* the hatred, dissensions, intolerance, and persecutions, which have so frequently prevailed among christians, and so often disgraced christianity*.”

Vox vox prætereaque nihil.

We have already observed†, that Catholics are obliged to believe as an article of their faith, that the Pope or Bishop of Rome, as successor of St. Peter, is the supreme visible head of the church on earth, and centre of Catholic unity; with a primacy by divine right of real authority and jurisdiction in the universal church; and that all Catholics owe him canonical respect and obedience on that account‡: it is likewise an article of Catholic faith, that the Church of Christ is infallible in her doctrinal decisions and canons, on points of faith and morals; because he promised to be with her to the end of the world§: Catholics, therefore, are obliged to adhere implicitly to such decrees and canons of the church assembled in general council, and confirmed by the Pope, as to rules of faith: they are also obliged in like manner to submit to similar decisions and decrees of the Pope, when expressly or tacitly assented to, or not dissented from, by the majority of bishops representing and governing the church dispersed. On these points all Catholics are agreed, as on immutable articles of their faith; but they are divided on the question of *personal* infallibility in the Pope, and independent of any expressed or tacit confirmation, approbation, or acquiescence in

* Ibid. page 131. † Page 31, & seq. ‡ Ibid. § Matth. xxviii, 20.

his decrees by the church assembled, or dispersed. No Catholic ascribes infallibility to the Pope, considered only as a private individual of society, or as a writer publishing his own peculiar opinions: no Catholic is so absurd as to consider him impeccable in any respect.

Many Catholics contend, that the Pope when teaching the universal church, as her supreme visible head and pastor, as successor to St. Peter, and heir to the promises of special assistance made to him by JESUS CHRIST*, is infallible; and that his decrees and decisions in that capacity are to be respected as rules of faith, when they are dogmatical or confined to doctrinal points of faith and morals. Others deny this, and require the expressed or tacit acquiescence of the church assembled, or dispersed, to stamp infallibility on his dogmatical decrees. Until the church shall decide upon this question of the schools, either opinion may be adopted by individual Catholics, without any breach of Catholic communion or peace. The Catholics of Ireland have lately declared†, "That it is not an article of the Catholic faith, nor are they thereby required to believe or profess—that the Pope is infallible,"—without adopting or abjuring either of the recited opinions, which are open to discussion while the church continues silent about them. The infallibility of the church, is an article of Catholic faith‡: the infallibility of the Pope is not; and may be embraced or

* See Dr. Hay, *Sincere Christian*, and other controvertists, † 17th March, 1792. ‡ See Dr. Hay, *ibid*.

rejected as an opinion, according to the judgment formed of the arguments for and against it. The disavowal of the Pope's infallibility as an *opinion*, made a part of an oath proposed to the English Catholics, by private authority, in the year 1791: a great majority of them objected to that, and other clauses of the oath, while others of rank and respectability adopted the whole. The British legislature did not avail itself of this division to reject the petition of English Catholics; but with a liberality and magnanimity to be ever remembered with most lively gratitude by all his Majesty's Roman Catholic subjects, generously substituted the oath which the Irish Catholics had approved and taken since the year 1773, in place of the newly proposed one in England, that had caused an alarming division in the Catholic body of that kingdom*. It may be asked again, as it has been already several times, how can the infallibility of the church be manifested by her

* See the CASE STATED by Francis Plowden, Esq. conveyancer of the Middle Temple. London 1791. To this learned gentleman the Catholics of these kingdoms are much indebted, for his very zealous exertions in preserving union amongst them on orthodox principles: His brother Charles Plowden, (See above p. 68.) also Rev. John Milner, of Winchester, Rev. Mr. Pilling of London and others, will be long remembered by British and Irish Catholics on the same account. Their firmness at a very critical period in reprobating an oath (See above) which had been condemned as unlawful, on Catholic principles, by bishops Walmsley, Talbot, Gibson and Douglass the apostolical vicars in England; likewise by the bishops of Ireland and Scotland, by some Universities, by many Theologians, and finally by the Holy See; renders them highly respectable. See their different publications on that interesting occasion.

decisions, whereas general councils are infrequent, and cannot be assembled without great difficulty? We answer by observing, that general councils, however useful and highly expedient on particular emergencies of the church, are not absolutely necessary. Our divine Redeemer promised to be with the church for ever. His promises to the apostles, particularly to St. Peter, and their successors, were to be realized to the end of time. As governors of the church, under his heavenly guidance, and with his promised assistance, they have from time to time assembled together in general councils to expound the faith, and preserve it inviolate from the assaults of heretics and schismatics; but as from various circumstances these assemblies are always difficult, and sometimes impracticable, they on such occasions apply to their supreme head and primate the bishop of Rome, whose decrees on doctrinal points of faith and morals are respected by all Catholics, whether they consider him as infallible or not: the acquiescence of the majority of bishops in these decrees of the apostolic see, renders them completely decisive and infallible. The errors of the primitive heretics, before the first Nicene general council in the year 325, were condemned by the bishops of Rome. In after ages various heresies and errors were reprobated by their successors in the chair of Peter; and since the last general council at Trent, in the sixteenth century, the erroneous doctrines of Bajus, Jansenius, Molinos, Quesnel, Fenelon, de Hontheim or Febronius, Eybel, and of numberless others on points of faith; and many erroneous propositions, destructive of christian morality,

morality, have been anathematized by the Popes. Notwithstanding the opposite opinions of Catholics respecting the Pope's *personal* infallibility when pronouncing solemnly, or, as it is termed, *ex cathedra*, on points of faith and morals; these different condemnations, in various ages, have been uniformly approved by the church, dispersed and represented by the majority of the bishops; this is fully sufficient to preserve the living authority and infallibility of the Church, which is an article of Catholic faith. No Pope has ever *usurped* or *assumed* the attribute of *personal* infallibility, as essentially connected with his primacy of jurisdiction in the universal church; which, as all Catholics believe, he enjoys by divine right, *jure divino*. We defy Mr. Sheridan, or any other, to prove, that *one* in the long catalogue of Popes, has ever proposed the *personal* infallibility of the bishops of Rome, as we have explained it and as Catholics understand it, to the universal church, *to be believed and professed by the faithful as an article of Catholic faith*. A *limited* infallibility is ascribed by some Catholics to the successors of St. Peter. They never *impiously arrogated* it to themselves, as Mr. Sheridan pretends*: nor would he discover any *impiety* in the writings of Catholic theologians that ascribe a *limited* infallibility to the Popes. We beseech him to read the advocates of that *opinion*; before he again qualifies it as *impious*. The Pope's *personal* infallibility is not, nor was it ever (we repeat it) an article of Catholic faith; wherefore, neither Paul

* Pages 120 and 124.

IV. nor any other Pope at any time to the present, would have excommunicated the Irish Roman Catholics for declaring, as they have done, "*that the Pope's infallibility is not an article of Catholic faith, and that they are not thereby required to believe or profess, that the Pope is infallible*."

Neither is the doctrine of exclusive salvation, as explained above†, a corollary of the Pope's infallibility, as the learned gentleman also asserts‡; nor is it necessarily connected with it.

Catholics, however divided on the question of papal infallibility, are unanimous in asserting the doctrine of exclusive salvation in the *one* true faith and church: we have remarked, that this doctrine is not peculiar to them§. How then can such general doctrine admitted by all who acknowledge the scriptures as a rule of faith, be the necessary consequence or corollary of the Pope's *personal* infallibility, which is not admitted by some Catholics, and is denied by all who are not in communion with the see of Rome? No general conclusion can be drawn from premises which are not generally admitted, and much less from premises that are denied. Mr. Sheridan is equally illogical when he says||, "If the Pope be not infallible, it *cannot* be criminal to differ from him, and not being criminal, it cannot be *punishable*." This proposition requires explanation; as conclusions may be drawn from it subversive not only of the Pope's authority, but likewise of

* Ibid. p. 131. † See above, page 60 & seq. ‡ Essay, &c. p. 132. § See above, page 63 & seq. || Essay, &c. page 132.

the obedience due to kings and superiors of every kind.—A modern leveller might take occasion from it to argue thus—"If the king, the lord lieutenant, the legislature, the privy council, the judges, the magistrates, the bishops, our generals and other superiors be not infallible, it *cannot be criminal* to differ from them; and not being criminal, it cannot be *punishable*: but neither his majesty, nor any one of the above mentioned, nor all of them together are infallible: therefore, it is not *criminal*, nor *punishable* to differ from them." We do not wish to insinuate that Mr. Sheridan is an advocate for such doctrine.

Such Catholics as deny a limited infallibility in the Pope, acknowledge his authority as supreme visible head of the universal church*. They obey him in that quality, which does not necessarily imply infallibility; and assent to his dogmatical decrees, when not dissented from by the church assembled in general council, or dispersed speaking by the majority of bishops. These decrees are assented to by such Catholics, not on account of any *personal* infallibility in the Pope, which they deny; but on the authority of the *Church*, which they believe infallible†.

We have observed, that the Pope's primacy of jurisdiction is an article of Catholic faith‡. Catholics owe him respect and canonical obedience on that account. Every bishop is entitled to canonical obedience when exercising his spiritual and ecclesiastical jurisdiction within the limits of his diocese; not

* See page 31 & seq. † See Dr. Hay, *ibid.* and our Catechisms.

‡ Page 31 & seq.

because

because he is infallible, which no one admits, but because he is authorized to govern and direct the flock assigned to him by the church, as their pastor and superior. Ecclesiastical supremacy and infallibility are not to be confounded.—They are perfectly distinct.

In consequence of his primacy the Pope exercises spiritual and ecclesiastical jurisdiction in the universal church: communion with the holy See has ever been considered as essential to Catholic union* “ But “ the patronage of the Roman Catholic Hierarchy,” Mr. Sheridan observes, “ though now in the hands “ of an ecclesiastic is a *temporal* power to all intents “ and purposes. The nomination to bishopricks is “ a *temporal* power, a power now in the hands of “ laymen, in the hands of the respective sovereigns “ of every country; and *no where* bestowed by ecclesiastical authority, excepting in the case of the titular bishops of Ireland†.”

This statement of the learned gentleman is far from being exact. Patronage, as distinguished from canonical institution, without which Catholic ecclesiastics cannot exercise clerical jurisdiction, is frequently in the hands of laymen. The right of exercising this patronage, of presenting or nominating to benefices, is a *privilege granted by the Church* to particular families, or corporate bodies; whose ancestors, predecessors, or themselves, have rendered important services to religion, by protection, donation or otherwise: the exercise of this right does not, however, constitute the pastor.

* Ibid. † Essay, &c. page 134.

The person presented or nominated to a parish by any one enjoying the right of patronage, is to be examined by the bishop, who judges of his information, conduct and general fitness for the cure; and who alone can give him canonical institution, and ecclesiastical jurisdiction. Persons nominated by privileged families or others, are frequently declared unqualified by the bishops: in such cases, another and another must be presented in due time and canonical form; otherwise, the right of presenting is lost for that time, and sometimes entirely forfeited. Such are the dispositions of our canons respecting the right of presentation to parishes *. No lay person can without this privilege, exercise any right of presentation or nomination to rectories or parishes: as to the bishops, who are successors of the apostles, and appointed by the Holy Ghost to govern the church of God †; their ministry as ambassadors of Christ ‡, and dispensers of the mysteries of God §, is eminently spiritual and ecclesiastical; and as such is perfectly independent of any temporal power or authority. *I send you*, said Jesus Christ to the apostles, *as the Father hath sent me.* || *Go teach all nations.* ¶ He erected the edifice of his church on the apostles, and principally on St. Peter. ** From them only, and not from any earthly power, did their successors, to the present day, receive that divine mission, that commission to teach, which was

* Concil. Trident. Sess. xxv. item jus canonicum commune.
 † Acts xx. 21. ‡ Eph. vi. 20. § 1 Cor. iv. 1. || John xx. 21.
 ¶ Matth. xxviii. 19. ** Matth. xvi. 18, 19. John x. 16. Ibid. xxi. Luke xxii. 31. and elsewhere in Scriptures. See Dr. Hay's Sincere Christian, vol. 1.

originally given to St. Peter, and the other apostles by our divine Redeemer; who could not have it from any other than his heavenly Father.

The primitive fathers confirm this divine legation of the apostles and their successors the bishops; to whom the government of the church is committed. "Let no one, says St. Ignatius, do any thing concerning the church without the bishop *." Tertulian desires, "the priests and deacons not to baptize without permission from the bishop for the honour of the church;" † and the canons of the apostles prohibit priests and deacons from officiating without consulting the bishop, and obtaining his consent, "because the people being committed to the care of the bishop, he is answerable for their souls ‡." S. Irenæus §, S. Cyprian ||, S. Firmilian ¶, S. Jerome **, and all the succeeding fathers frequently repeat the same doctrine ††.

The apostles appointed their own immediate successors—By them *Linus* was placed in the chair of Peter ††, *Polycarp* in the See of Smyrna, §§ and St. John gave bishops to several cities in Asia ||||, St. Peter on leaving Antioch appointed *Evodius* his successor ¶¶.—On their decease, the clergy elected the bishops in presence of the people, then not numerous, and generally saints, who were called upon to attest the conduct of the persons that might be elected, lest an improper choice should be made;

* Epist. ad Magnes. † De Bapt. cap. 17. ‡ Can. 38. § Lib. 3. cap. 3. || Epist. 3. 27. 66. Num. 3. ¶ Apud Cyp. Ep. 73. ** Ep. 54. ad Marc. †† Communitur & passim. ‡‡ Irenæus lib. 3. cap. 3. Euseb. Hist. lib. 3. cap. 2 & 4. §§ Hieron. de Script. Eccl. Tom. 4. cap. 17. |||| Idem ibid. cap. 9. ¶¶ Chrysost. Hom. in S. Ignat.

and that, as S. Cyprian observes, "the bishop might be elected before the people acquainted with the conduct of each," and also "that the crimes of the bad, and merits of the good might be published, to render that ordination just and lawful, which had been examined by the judgment, and good will of all." * The good will of the people, and election of the clergy were not always acquiesced in by the metropolitan and provincial bishops; who, and particularly the metropolitan, finally appointed to the vacant Sees; for as Pope Celestin I. remarked, † "The people ought to be directed, not followed; and it is our duty, when they are ignorant of what they should or should not do, to advise them, and not to agree with them."

In the beginning, all the people being few, were present at these elections: afterwards, to prevent confusion and disorder, the principal and most sensible only, assisted at them ‡. The people in either case never concurred in the *election*, except by force, and contrary to the canons.—The choice made by the clergy in presence of the people was by preliminary to the final and real appointment of a bishop; which was reserved to the bishops of the province, and principally to the metropolitan; who frequently rejected the person chosen by the clergy before the people, as unfit §.

* Ep. 68. p. 114. edit. Paris. Ibid. pag. 113. † Ep. 5. ad Episcop. Apul. & Calab. S. Celestin died in 440. ‡ Vide Bellarm. de Clericis lib. 1. cap. 5. ed. Ven. De Marca. Concord. Sac. & Imp. lib. 8. cap. 2. Thomass. vet. et nov. disc. lib. 2. cap. 1. Sixtus Senen. lib. 5. Bibl. § Concil. Nic. Can. 4. Tom. 2. Col. Labb. item Devoti Instit. Can. Tom. 1. Titulo v.

When the Metropolitans apprehended disturbances at an approaching election, they frequently deputed a bishop in quality of visitor to the clergy and laity of the vacant See, with a commission to pacify and unite them. In these cases, the clergy did not proceed to an election, but preferred a recommendation or petition in favour of some one, signed by them and the people, to the visitor: which, after he had confirmed it by a written sentence or decree, was presented to the Metropolitan, who had always the principal share in these appointments; and who after consulting with the bishops of his province, ratified or laid aside the recommendation, as he thought most adviseable for the service and good of the church. This appears from the letters of Pope S. Gregory the great*. Several forms of these decrees are preserved by Baluze†.

After the religion of Christ had been embraced by entire provinces and kingdoms, the former discipline, as to the appointment of bishops, became impracticable. The multiplication of Christians was not always accompanied with the zeal and fervour of primitive times: too many were influenced by a spirit of party, and became factious—the meetings appointed to recommend bishops were tumultuous, and often sanguinary: under the pretext of preserving peace; magistrates and governors assisted at them with soldiers, to forward their private interested views.

To prevent those enormities in future the right of electing bishops was confined to the cathedral chap-

* *Præsertim lib. 1, 6 et 13. Epist. Edit. Paris. 1705.* † *Formul. Antiq. promot. Epif: Edit. Venet.*

ters of prebendaries in the twelfth century. This discipline is expressly sanctioned by the decretals of Gregory IX. who died in the 1241 *. This regulation lessened, but did not entirely remove the disorders. Partizans forcibly attended at the elections with arms, and frequently prevented them by riot and bloodshed.—The canon law is filled with recitals of the feuds and dissensions occasioned by them—Leo X. also mentions some in his confirmation of an agreement between him and Francis I. of France †. Thomassinus likewise relates several instances of such factious proceedings, particularly in France; ‡ where many chapters were deprived of their privileges to elect §. Pope innocent IV. about the middle of the thirteenth century refused to restore it to the canons or prebendaries of Rheims, "lest," as he says in his letter to them, "ye should by again abusing our apostolical permission rend asunder the See of Rheims." || A legate of Adrian V. who presided at an election of the See of Beziers in 1276, excommunicated the factious authors of great riots and atrocities on the occasion; and observes, that *in many places the elections had been effectually prevented by the multitude of people assembled, and encouraged by the children of iniquity.* ¶ This is mentioned in a canon of that Synod, which also denounces other punishments against the guilty. ** These punishments were renewed in a Synod at Auch in Gascony, assembled in the year 1279 ††.

* Decret. Tit. de electione. Vide Devoti ibid. † See page 85.

‡ Thom. 2. lib. 21. cap. 33. § Ibid. || Ibid. ¶ Apud. Labb. Col. Concil. ** Ibid. †† Ibid.

At length, Clement V.* and Benedict XII.† in the fourteenth century reserved the election of bishops in several cathedral churches to the apostolical See. This reservation became universal shortly after, on account of the abuses which generally prevailed in the capitular elections; but was afterwards modified by concordates, or agreements, whereby the privilege of nominating, presenting, or postulating to vacant Sees, was granted by the Popes to sovereign princes, as protectors and benefactors of the church.

The agreement between Denis king of Portugal and the clergy of that kingdom, in 1289, confirmed by Pope Nicholas IV; is the first we read of. It was followed by another between Nicholas V. and the German nation in 1448, restoring the privilege of election to the chapters, and preserving the right of confirmation and institution to the holy See. By the concordate between Leo X. and Francis I. of France at Bologna in Italy, in the year 1515, the kings of France were privileged to nominate to the vacant Sees in their dominions, under conditions usually stipulated in all similar agreements. The persons proposed must be graduates in theology or canon law, of a certain age, and of exemplary conduct. When a vacancy occurs, three are proposed by the king. On receiving the royal presentation or nomination, ecclesiastical commissaries are appointed by the Pope to examine whether the persons thus named are qualified. If the report of the

* Extravag. Etſi in temp. de præbend. inter communes.

† Extrvag. ad regimen eodem titulo.

commissaries

commissaries be favourable, he fixes on one, commonly the first of the three named by the king. He proposes him afterwards in consistory, and if no solid objection be made by the cardinals, the person thus named and chosen is appointed bishop by letters patent stiled *Bulla*, empowering him to exercise ecclesiastical jurisdiction in the vacant See, according to the canons, &c. &c. The kings of Hungary, Spain, and other Catholic princes are privileged in like manner.

The privileges granted to Catholic sovereigns, as protectors and benefactors of the church, instead of derogating from the right of the Pope, inherent to his spiritual and ecclesiastical primacy, to grant jurisdiction by canonical institution; are a decided acknowledgment of it.

Since these privileges were granted, the Popes have constantly exerted their exclusive right of institution, and frequently refused it to ecclesiastics nominated to vacant Sees by privileged princes, in cases where such ecclesiastics were judged unworthy or unqualified; or for other reasons. Even modern history furnishes examples of this kind. Innocent XI. at the end of the last century, persisted in his refusal to acquiesce in the nomination of thirty persons to vacant Sees in France, notwithstanding the earnest solicitations of Louis XIV. nor did Innocent XII. agree to the promotion of these ecclesiastics, till after they had removed suspicions of their principles, formed at Rome; and acknowledged their canonical obedience to the holy See by letters to his Holiness. The present Pope Pius VI. refused during

ing a late serious difference with the court of Naples, to grant institution to any of the ecclesiastics nominated to vacant Sees by his Sicilian majesty : when this difference was accommodated, there were more than forty Sees without bishops in the two Sicilies. Neither Lewis XIV. nor his Sicilian majesty, nor other Catholic princes in their situation, conceived their rights invaded by these or similar refusals. They never pleaded or claimed a right to invest bishops with any thing more than revenues, privileges, honors, and other temporalities generally annexed to the episcopal dignity in Catholic states. The patronage of the Roman Catholic hierarchy *as such*, is not then, as Mr. Sheridan asserts, *a temporal power to all intents and purposes in this*, or any other country: as conferring canonical jurisdiction, it is entirely spiritual and ecclesiastical: it is of a superior order, and perfectly independent of the right enjoyed by special privilege of the church, to nominate or present to bishopricks and rectories; on certain stipulated conditions; and not otherwise.*

The church being independent of the state in all matters purely ecclesiastical, is paramount in the regulation of her discipline; which has varied by her authority, according as circumstances required. The different modes observed in the election and appointment of bishops were sanctioned by it; and all prove, that declared communion with the See of Rome was considered so indispensibly necessary to exercise the episcopal ministry in a canonical manner, that no one was acknowledged as bishop who

* See above p. 86, et seq.

did not enjoy it; nor was it lawful, as St. Augustin remarks, for any bishop to write to another prelate till that communion was announced by the apostolic See*; in consequence of letters stiled *formed* or *communicatory*, addressed by the bishop elect or by his metropolitan, to the bishop of Rome. By means of these communicatory letters bishops were, as St. Optatus mentions † associated with the successor of St. Peter, and distinguished from heretical and schismatical prelates ‡. The emperor Justinian declares, “ that he will never suffer what concerns the church “ to be determined, without referring it to the “ Pope, as he is the head of all the most holy priests “ of God. §” All the primitive fathers speak in like manner ||. The authority exercised by ancient metropolitans in confirming or rejecting the election of a bishop made by the clergy in presence of the people, was not founded on any inherent or divine right. It derived entirely, as does every other exercise of metropolitical jurisdiction *precisely* such, from the church; and was regulated by her discipline, which is changeable, and has been changed by her authority only. The institution of metropolitans originated, probably, in the practice of the apostles, who committed the care of all the churches in the

* Lib. 3. contra Cresc. cap. 34. Tom. 9. edit. Ant. 1700.

† S Opt. Milev. lib. 2. contra Donatist. cap. 3. et seq. De formatis vide Dupinium in eodem loco Optati. ‡ S Opt. Milev. ibid.

§ “ Nec enim patimur, ut quidquam eorum, quæ ad ecclesiæ statum spectant, non ad ejusdem etiam Beatitudinem referatur, cum ea Caput sit omnium sanctissimorum Dei Sacerdotum.” Just. Imp. in Eqz ad Epiphanius Constantinop. Vide Cod. lib. 1, Tit. 1, lege 7.

|| Passim. Vide supra, pag. 31, et seq. Confei Mamacchium, seu Pistum Alethinum Ep. iii.

island of Crete to Titus, and of all those in Asia to Timothy*. The spiritual and ecclesiastical jurisdiction of the bishop of Rome as successor to St. Peter is not limited to any province or kingdom: it extends by divine right to the christian church in general, and to every particular See in Christendom.† Hence the canons establish that the care of all churches or sees belongs to him‡. This authority was exercised in different ways during the earlier ages of the church with respect to the appointment of bishops Metropolitans, so called from the metropolis of a province where they resided, were established before the first general council at Nice in the year 325, as they are mentioned in the sixth and seventh canons thereof§: their authority in a province was not established, till their communion with the See of Rome was acknowledged by *formed* or communicatory letters from thence. || Sometimes, this communion, authority and jurisdiction were authenticated by the transmission of the Pall: at other times, the metropolitans and bishops of considerable Sees, were confirmed by legates or vicars of the holy See in different provinces. The bishops of Thessalonica were vicars of the apostolic See in Macedon, Achaia, &c.—those of Arles, of Seville, and frequently of Constantinople, had the same authority in Gaul, in Spain,

* Vide Chrysost. hom. 2. in Tit. et in 1 Timoth. Euseb. Hist. Eccles. l. b. 3. † See above p. 31, et seq. ‡ Confer. Concil. Trident. Sess. 24, de Reform. § Vide Usserium de orig. Episcop. et Metrop.---item Concil. Antioch. Can. ix. Concil. Taur. Can. ii. Concil. Calcedonem, Can. 12. Concil. Trul, Can. 38. || See above p. 88.

and a considerable part of the East. There were similar vicars in other places *. Martin I, appointed the bishop of Philadelphia in Asia his vicar in the sixth century, with instructions "to regulate the churches in these parts with propriety, and appoint bishops in all of them, by the spiritual power granted him from the Lord, by himself (*the Pope*) or by the authority of holy Peter, Prince of the Apostles †." Pope St. Gelasius in the fifth century, speaking of bishops, says, that it was an old established rule with them, especially with the metropolitans (*ecclesiarum magistri*) to apply to the chair of Peter immediately after their election, "requesting to receive from thence the most strengthening confirmation of their solidity and firmness; to shew thereby to all, that the church of Christ is one and indissoluble every where ‡.

In the fourth age some bishops were obliged to repair to Rome from distant parts before their consecration, on account of the abuses which prevailed at their elections §.

* Historici Ecclesiastici et Concilia passim. † Ut ecclesias in illis partibus decenter ordinaret, et in iis omnibus episcopos crearet, permitta ei a Domino per (pontificem) sive per auctoritatem sancti, et principis Apostolorum Petri spiritali potestate. Epist. x. ad Petrum Vir. ill. et xi. ad eccl. Hieros. et Antioch. ‡ Sui Sacerdotii sumpta principia --- Mittebant, suæ inde soliditatis gravissima firmitatis roboramenta, proscutes Gelas. Epist. viii. quæ tractatus inscribitur. § Ut sacrorum electi Præsides, Romam de longinquo etiam aliquando venirent ordinandi, ut digni essent plebis, suoque iudicio comprobari. S: Siricius papa Ep. vi. ad diversos Episcopos. Tom. 1. Epist. Rom. Pont. Edit. Paris 1721.

Pope St. Cornelius in the third century, not only deposed all the bishops who had assisted at the consecration of Novatian, but likewise appointed others, and sent them to occupy the vacant Sees, without any opposition from St. Cyprian or other Metropolitans; who all applauded him. * St. Irenæus in the second age establishes the supremacy of the holy See in the most unequivocal terms. We have transcribed them †. The emperor Theodosius sent an embassy to Pope St. Boniface I. to obtain the formed or communicatory letters in favour of Nestarius Metropolitan elect of Constantinople ‡. Marcian made the same application to Pope St. Leo the Great in favour of Anatolius elected to that metropolis §. The primitive fathers are unanimous on the supreme and general jurisdiction exercised by the bishops of Rome, || and acknowledged by general councils in all ages ¶.

This universal and supreme jurisdiction of the bishops of Rome in all spiritual and ecclesiastical concerns, has been manifested in primitive ages, not only by the grant of canonical institution to the

* S. Cornel. Epist. xi. ad Fab. Tom. i. Epist. Rom. Pont. Edit. Paris, 1721. † See above pp. 33, et seq. ‡ Clementissimæ recordationis princeps Theodosius Nestarii ordinationem, propterea quod in nostra notione non esset, habere non existimans firmitatem, missis a latere suo aulicis cum episcopis, Formatam huic a Sede apostolica dirigi regulariter deposcit, qua ejus sacerdotium robararetur. S. Bonifacius I. Epist. ad Rufum Thessal. &c. Tom. 1. Epist. Rom. Pont. § S. Greg. lib. v. Ep. xxi. Tom. viii. || See above p. 31, et seq. ¶ Ibid. consule Mamacchium in Epist. ad Justinum Febronium, et eundem in epist. ad Eybel. Item, de Pautorité des deux puissances passim; et Devoti Instit. Can. Tom. 1. Edit. Rom. 1785. Vide supra p. 3. in note, & seq.

Metropolitans,

Metropolitans by *formed* (*litteræ formatae*) or communicatory letters from them *, by transmission of the Pall †, by means of vicars in different provinces ‡, and otherwise as we have remarked §; but likewise by the suspension, deprivation, and other canonical punishment of bishops, invested with the metropolitical and patriarchal dignity, in all parts of the world. The same authority has been constantly exercised in the erection, suppression, and union of Sees; in the elevation of them to the metropolitical, primatial, and patriarchal dignity and jurisdiction; in the translation of bishops, and in a variety of other instances unnecessary to mention. They are detailed by the ancient fathers, by general and other councils, by our canons, and in the history of the church ||. Under the different modes or forms of electing or appointing bishops in ancient or modern times, and adopted by authority of the church; communion with the holy See was considered as of indispensable necessity.

Hence it is, that Roman Catholic bishops of every rank style themselves in their public acts—*Bishops by favour, or grace, or authority, of the holy apostolical See*. This form has been general these many centuries past, especially in all the western churches ¶. St. Leo the Great, alludes to it in a

* See above p. 88. The communicatory letters from the bishops to the holy See were likewise called *formatae*. † See above p. 56. ‡ Ibid. § Ibid. & seq. || Passim. See above p. 31 et seq. ¶ N. N. Miseratione divina; & S. Sedis Apostolicæ Gratia Episcopus vel Archiepiscopus, &c. The French bishops frequently write, et S. Sedis Apostolicæ Auctoritate, which is still stronger than *Gratia*. Some bishops say, "Dei et S. Sedis Apostolicæ Gratia." Vide Mameachium loc. cit. & Zacchariam Diss. Lat. Hist. Tom. ii, Fulginæ 1781.

letter to the emperor Marcian of the the year 452, concerning Anatolius who had been placed in the See of Constantinople, in these words, "He, (Anatolius) should take care not to disturb by the depravity of any desire, what it is known he has obtained by *our kindness*, or by *our favor*, or *grace*.*" According to the present discipline sanctioned by the practice of many centuries, authorized by general councils, and confirmed by the different concordates or agreements, whereby Catholic princes as protectors and benefactors of the church are privileged to present or nominate to bishopricks under certain conditions†; "the metropolitans cannot confer ecclesiastical jurisdiction (on their suffragan bishops) in any manner: whatever power they anciently enjoyed in that respect, is now exercised exclusively by the apostolical See, from which it originally proceeded.‡" The council of Trent expressly declares "that the bishop of Rome, from the duty of his office, is to appoint pastors for every See§:" wherefore, there

* Custodite debuit (Anatolius) ut quod "nostro beneficio (seu) Gratia nostra." ἡμετέρα χάριτι, noscitur consequutus, nullius cupiditatis pravitate turbaret. S. Leo. Ep. 79. cap. 2, et Epist. 80. ibid. necnon Epist. 82. ad Julianum Episcopum Coensem.
 † See above p. 86, et seq. ‡ Hæc porro jurisdictionis conferendæ protestas ex nova disciplina a pluribus sæculis jam recepta, a conciliis generalibus, et ab ipsis concordatis confirmata, ne ad Metropolitanos quidem potest ullo modo attingere, utpote quæ illuc reversa, unde discesserat, unice residet penes apostolicum Sedem.----Pius VI. Epist. sub die 13 Aprilis 1791, ad Clerum et populum Gallicanum.
 § "Romanus Pontifex ex muneris sui officio Pastores singulis Ecclesiis præficiant."---Concil. Trident. Sess. 24. cap. 1 de Reform.

can be no lawful consecration of a bishop, at least in the Latin church, without an injunction from the apostolical See; nor any canonical mission except from ecclesiastical authority*.

The great Bossuett, who is justly regarded as one of the most illustrious bishops of the church of France, and who cannot be suspected of flattery, thus expresses himself on this subject: "Rome pre-destined to be the chief seat of religion, should be on that account the fit see of St. Peter; wherefore, the eternal chair of Peter has been established and fixed in Rome: it is that Roman church which being taught by St. Peter and his successors, is unacquainted with heresy.... Thus the Roman church is always a virgin, and the Roman faith has been always the faith of the church. We steadfastly believe what has been always believed, the same voice is heard every where; and Peter resides in his successors, the foundation of the faithful. It is Jesus Christ who has said, Heaven and earth shall pass away, but my words shall not pass away."

St. Bernard who spoke with such freedom to Popes, expresses himself on the prerogative of the Holy See, respecting the appointment of bishops in the following terms: "The plenitude of power over all the churches in the universe, by a singular

* Si quis dixerit---eos qui nec ab ecclesiastica et canonica potestate rite ordinati, nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros, anathema sit. Ibid, Sess xxiii. Can vii. † Bossuet, *serm. sur l'unité de l'église.*

" privilege,

" privilege, is given to the apostolic See. This See
 " can erect new bishopricks where none have existed
 " before, if it judges it to be for the general good.
 " Amongst those which exist at present, it can de-
 " press some and raise others. It can appoint bishops
 " to be archbishops, and *vice versa*, if there appears
 " a necessity for doing so*." Thomassinus derives
 the privileges of metropolitans who confirmed the
 bishops of their provinces, from St. Peter and his
 successors; and he observes, that when the apostles,
 and chiefly the Prince of the apostles, created metro-
 politan Sees, they did not divest themselves of their
 right over these or the inferior bishoprics: He says,
 " Again and again must we inculcate, that the au-
 " thority of certain bishops over other bishops, who
 " are equally successors of the apostles, arises from
 " the imitation and the exertion of that prerogative,
 " which Christ conferred on St. Peter in placing
 " him over the other apostles†.

The patronage then of the Catholic hierarchy,
precisely such as would confer spiritual and ecclesiastical jurisdiction by canonical institution, is not, never was, nor cannot be, on Catholic principles, a *temporal power*. The nomination, presentation, or postulation of princes to vacant Sees, granted by special privilege of the church, is *temporal*; because it qualifies the ecclesiastic who is nominated, after receiving canonical institution from the church, to enjoy the revenues, civil honors, and immunities

* S. Bernard, Ep 131 ad Mediol. † Thomas, cap 8, art 7. Confer Nat. Alex, sec 8, cap 5. Hook, vol 3. See also Milner's Divine Right of Episcopacy, London, 1791.

usually annexed by the laws of the state to the episcopal ministry in every Catholic country. The prince by his nomination creates a *baron*. All the sovereigns of the earth cannot, on Catholic principles, institute one bishop by conferring ecclesiastical jurisdiction. The church alone, through the medium of her hierarchy, of which the Pope, as successor of St. Peter, is the head, exercises that power not *only* in *Ireland*, as Mr. Sheridan asserts*, but in all parts of the Catholic world; from China to America, in England, in Scotland, in Holland, in the Lutheran States of Germany, in the Zuinglian Cantons of Switzerland, in Russia, in Sweden, in Denmark, in Africa. In all kingdoms where the Catholic religion is not the religion of the state, the respective princes do not confer any estates or temporalities, and on that account, do not interfere in the appointment of Catholic bishops, who are elected and instituted by the Pope himself, generally at the recommendation of other bishops, and of the most respectable amongst the clergy in each district. These bishops having in general no Sees in the respective provinces, are not ordinaries; but govern the flock as Vicars apostolic, particularly in the Western Church†. Ireland is a singular exception to this discipline. The Roman Catholic hierarchy has been preserved in it by a regular succession of prelates in the several Sees, where they act as ordinaries. On a vacancy, the bishops of the province and diocesan clergy, who

* Page 154 of the Essay. † See above, page 51, in note.

are best qualified to judge of a proper successor, recommend one or more to the Holy See. This recommendation, when unanimous, is effectual. There is no example of the contrary. Should the bishops be divided in opinion, which seldom happens, that person is appointed who appears the most eligible. On every vacancy the Pope demands the advice of the S. Congregation of Cardinals, which superintends the ecclesiastical concerns of these kingdoms, and after mature deliberation with them, names and institutes the bishop.

Such is the very unexceptionable mode of appointing the Irish Roman Catholic bishops, whose uniform loyalty and zealous exertions in promoting good order, have eminently contributed to preserve the peace, and advance the prosperity of Ireland. Many of them, and of the Roman Catholic clergy in general, secular and regular, were publicly executed, and assassinated during the usurpation of Cromwell for their adherence to monarchy and the constitution. On the same principles of allegiance, they conceived themselves bound to support James II. in Ireland; nor has one of the Irish Catholic bishops been ever charged with disloyalty or disaffection to the illustrious house of Brunswick. These incontrovertible facts demonstrate the purity of their civil principles: Away then with the phantoms of alarm and danger from the Pope's appointment of bishops; so often and so confidently repeated, to keep prejudices alive against an innocent and loyal people.

What

What we have said * of the Pope's supremacy, and of the consequent necessity of communion with the See of Rome, to acquire canonical institution in the Catholic church, is more than sufficient to prove, that we as Catholics, cannot conscientiously abjure the *ecclesiastical* authority of the bishop of Rome. He is guardian of the general canons, and can alone dispense in them, *proprio jure*, or by inherent right. Others enjoy that power by delegation from him. The erection, suppression, and union of bishopricks, and other particular benefices: the elevation of Sees to the metropolitcal dignity, and jurisdiction: the institution of general fasts and holidays, and dispensations from their observance: the regulation and inspection of our liturgy; appeals from inferior ecclesiastical courts to his supreme tribunal, the suspension and restoration of bishops, and numberless other particulars of our general church discipline mentioned in the canons, depend on the Pope, as on our ecclesiastical superior, and are connected with his primacy and jurisdiction in the universal church. The new test proposed by Mr. Sheridant, is not therefore admissible on Catholic principles. As well might Catholics take the oath of supremacy required by act of parliament, and qualify themselves at once for the honors and offices of the state, by declaring, " that the king's highness is the
" only supreme governor of this realm, as well in
" all spiritual or *ecclesiastical* things or causes, as tem-

* Vide *supra* passim. † Essay, etc, page 133.

"poral*." Catholics have constantly refused to make this declaration. Many of them in these kingdoms, after the example of Sir Thomas More, bishop Fisher, and others, have forfeited their lives, rather than abjure their principles by taking that oath. Henry the VIII. of England, was the first christian prince that assumed *ecclesiastical* supremacy, and commanded an enslaved parliament to enact it as a law of the state†. The Catholics consider it an usurpation, and on Catholic principles, deny the competency of any lay power or tribunal whatever to regulate their ecclesiastical discipline, while they conscientiously respect the sovereign power in all temporal and civil concerns‡.

Their principles and conduct are perfectly consistent with the declaration lately made by them§; not to exercise the elective franchise *to disturb and weaken the establishment of the Protestant religion, or Protestant government in this country*. Catholics do not consider the *civil* establishment of religion by the state, as necessary for the propagation or preservation of it. Christianity was preached and propagated in the first centuries, not only without such assistance, but in direct opposition to all the powers of the earth. At this day, protestantism is the established state religion in Ireland; the Catholic religion is that of the Irish people. The church of Christ is supported by his assistance, which he has promised to

* See the form of ordering Deacons, Priests, and Bishops, which prescribes the oath of supremacy. Dublin, Ed 1767, by Grierson.

† See above, page 27. ‡ Ibid page 27, et seq. § Declaration of Irish Catholics, dated 17th March, 1792,

the end of time. The Catholics of Ireland will not *disturb and weaken* the Protestant church establishment, nor invade the property, honors, and privileges of the Protestant clergy, confirmed to them by statute law: neither will they disturb and weaken the Protestant government in this country. Whether in prosperity or adversity, they think it a duty to respect the constituted powers; and will continue their allegiance to a Protestant king, and obedience to Protestant governors of every kind, appointed by law to rule over them. Their loyalty and good conduct entitle them to the *protection* of a christian state.

Mr. Sheridan declares that "he is no friend to tests which go to articles of *religious* faith*." We beg leave to repeat, that the test proposed by him is, on Catholic principles, a *religious* one going to articles of faith, and not reconcilable with them†.

We are unwilling to suspect Mr. Sheridan of malevolence towards any description of people; but cannot acquit him of prejudice against Catholics, or ignorance of their real principles. What else could have induced him to hazard so many groundless assertions in a dozen pages‡? This ignorance of our genuine religious principles is lamentable; as it is often the cause of misrepresentation without any evil intention: we have had occasion to remark this in some publications of Protestants friendly to Irish Catholics; and from patriotic motives, the

* Essay, &c. page 132. † See above, page 97. ‡ From page 122 of the Essay, &c.

avowed advocates of their emancipation. This ignorance is excusable in many Protestants, and others not in communion with the See of Rome. In general, they are only acquainted with our religious tenets from the asserted superstition and terrors of popery repeated in the nursery, and re-echoed in catechisms calculated to excite prejudices against Catholics, rather than inculcate the truths of religion. These prejudices are fostered by anniversary sermons, by reviews, dictionaries, tours, travels, gazetteers, magazines, and other trifling publications, detailing the enormities of blood-thirsty Papists, and ridiculing the mysteries, and ministers of the Catholic religion. There are many readers, but few reasoners in this age of boasted illumination and exaggerated knowledge. Under these circumstances, it is not at all surprising that some liberal Protestants retain a degree of prejudice against Catholics, or that others better informed, and advocates for Catholic emancipation, appear ignorant of our religious principles in their well-intended publications. This apology cannot be made for a Catholic, who forgetful of his catechism or indifferent about all religions, injures that which he seemingly professes, by ridiculing its doctrines or discipline, and retailing calumny against the visible head, and other ministers of the Catholic church, in his conversation, or by anonymous publications. We wish that Protestants and others may judge of our religious and civil principles by our catechism, by our books of devotion

† See Dr. Butler's Justification, and O'Leary's Defence.

and religious instruction, by the pastoral letters of our bishops, by the dogmatical constitutions of Popes, by the doctrinal decisions of our general councils, and by our uniform conduct. It is in this manner, that Catholics are taught to judge of the peculiar and discriminating doctrines of every christian denomination not in communion with the See of Rome, and centre of Catholic unity; and not from the private unauthorized opinions of individuals; much less, from their particular conduct on any occasion. The Catholics of this kingdom have confirmed their conscientious duty to his majesty and successors on the throne, by a solemn oath abjuring every tenet imputed to them, which can afford any uneasiness to the most suspicious Protestant. When the Catholics of England were lately divided on the lawfulness of an oath proposed to them, the British legislature disdaining to embarrass them, decreed with equal magnanimity and judgment, that the oath already taken by the Catholic clergy and laity of Ireland, should be substituted in place of all others, and be considered as fully sufficient*. We flatter ourselves that our own legislature will continue to consider that oath framed by themselves, and taken by the Catholics of Ireland, and lately by their brethren in England, in the same light.

We cannot take leave of Mr. Sheridan without noticing another instance of his dislike of the Irish Catholic clergy, and of his endeavours to separate the laity of their communion from them; on a pre-

* See the Case stated, by F. Plowden, Esq.

sumption that the flock believe differently from their shepherds and pastors. He gives great credit to the Catholic laity for signing the ninth article of their declaration, and asserts that they have thereby abjured tenets taught by their priesthood and hierarchy*. An incautious or uninformed reader must necessarily conclude from this assertion, that the declaration was published without the approbation of the clergy. This is not the fact. The declaration was respectfully submitted to their consideration by the Catholic committee, nor was it published till after the clergy of Dublin had generally approved and signed it, as *containing nothing contrary to the articles of Catholic faith*. It was afterwards subscribed by bishops and clergy in every part of the kingdom in similar terms.

The Catholic laity of Ireland respect their Clergy, and consider it a duty to be regulated by their determinations on all points of religious doctrine. They are attached to their pastors and spiritual guides, who love them as their children in Christ. Clergy and Laity are united by the most tender and interesting considerations. Every effort to dissolve this union must prove ineffectual. Interest and duty combine to render it indissoluble. In adversity or prosperity, they must rise or fall together.

If the old calumnies against the Pope and authority of the church, against the hierarchy and some parts of our general ecclesiastical discipline, had not been revived at a time purely critical; when a bare

* See Essay, &c. page 120.

suspicion of disloyalty, or of any doctrine inimical to civil liberty and society in our clergy, might justly indispose the legislature against us, and defeat our expectations of emancipation from the penal laws; we would have remained silent on these particulars. We have not discussed them with a view to excite religious controversy, but merely to repel the recent attacks made on some of our religious principles. We wish only to preserve our reputation unfulled, and sincerely protest against animosity towards any class or description of christians not in religious communion with us: it is our precise duty as christians to love all mankind of every religion and country. We do not mean to offend any one. By asserting and explaining such of our tenets as have been assailed and censured, we do not forget the respect we owe to the assailants; and hope they will acquit us, as we do them, of malevolence or evil intention of any kind. Ignorance of our real principles, prejudices of education, strengthened by worldly considerations, operate powerfully on the best, and most ingenuous minds. To one or another of these, or to all of them, we may ascribe the calumnies and obloquy so often repeated against us. The primitive christians experienced them in like manner. Many ancient fathers remark, that if their principles and conduct were such as the Pagans and Heretics described them, they should not be suffered to exist*. We can with equal confidence declare, that did we hold the monstrous doctrines imputed to us, (we

* Passim.

have abjured them,) instead of enjoying the just right of good citizens, we ought to be exterminated from the earth, or condemned as convicts to perpetual slavery in Botany Bay, and other remote uncultivated regions; and thus deprived, as the outcasts of society, of any intercourse with the civilized, or the honest part of mankind.

Every one acquainted with our religious principles must acknowledge, that they are of all others the best calculated to inspire a reverence for constituted authorities, and obedience to the laws. We have observed, that Irish Roman Catholics in particular have, after the example of the primitive christians, made extraordinary sacrifices to their religion and loyalty*. Their union with the Holy See as the centre of Catholic unity, renders them one family with all the Catholics of the world; and equally preserves them from rebellion and schism. "O Roman Church, O holy city, exclaimed the pathetic and amiable Fenelon, O dear and common country of all christians! In Christ there is neither Greek nor Scythian; in thy bosom all nations melt into one, all are fellow citizens of Rome, and every Catholic is a Roman. O let not the children of the common mother consider her a step-dame, let them not harbour vain jealousies of her parental, her sacred authority, &c." It has been remarked by many, that the power and authority of rulers in every state relax and are weakened, as the canonical authority of the church is

* See above, page 15.

violated.

violated *. Pretended reformers of religion by rebelling against the pastors whom God had placed in the church, taught their followers to rise up also against temporal rulers †. Religion is the parent of order, and the firmest support of every legal government.—The deist on abandoning the sure guide of revelation begins to reason on every thing, then doubts every thing, and at length mocks and reviles not only the most sacred truths of religion, but also the fundamental and best established maxims of society and government; boldly contending that the human mind is not to be fettered by the authority of either church or state.—Finally, the atheist denying the existence of God will not acknowledge any law or master. The impious man who blasphemes the Deity as a fantastical being, which the superstition of mothers and nurses has formed as a scare-crow to frighten children, will not scruple to describe kings and other authorized rulers in every state, as so many idols, which servility and flattery have invested with power. We have, alas! too many fatal proofs of this melancholy truth in the writings of modern infidel philosophers ‡; and in the seditious conduct of their disciples.

Of all these philosophers *Voltaire* is the most dangerous, as his fanciful and licentious works have been translated into several languages. Had he

* Bossuet Hist. Var. & alii Historici complures. † Idem. ibid.

‡ The principal are: Hobbes, Spinoza, Bayle, Voltaire, Rousseau, Mirabaud, D'Alambert, D'Argens, Diderot, Marmontel, Reynal, Mirabeau. Several modern orators have borrowed their philippics against religion and the Church, from these and similar apostles of infidelity.

known the just value of his talents, and confined their activity within proper bounds, without attempting to explain and fathom mysteries, which he should have admired and respected as beyond the limited comprehension of man; he would be deservedly ranked amongst the most illustrious and sprightly poets of his time; instead of being handed down to posterity as the avowed champion of infidelity and libertinism. His writings without the solidity of argument, are replete with untruths, sarcasm and error, delivered in the most dogmatical and peremptory language. They are calculated to instil the poison of irreligion and licentiousness, by the harmony of rhyme and elegance of prose, seasoned with ridicule and irony: at times, he deceives by an affectation of moderation and impartiality. His errors and falsities thus disguised, operate insensibly, but fatally, on the minds of unreflecting youth: they excite indifference and doubts, which are rapidly succeeded by aversion and contempt, not only of the ministers, but of all the dogmas and mysteries of the Christian Faith. This is the contagious, and exterminating infection *Voltaire* has bequeathed in his writings; which have destroyed, and continue to destroy, innumerable incautious readers, by sapping in their minds the very elementary and fundamental principles of morality; with irreparable injury to society in general, and domestic happiness. The errors, quibbles, and puns of this writer have been exposed and refuted by many able advocates of religion and legal authority in church and state*: unhappily!

* *Nauotte* Les erreurs de *Voltaire*, *Bergier*, *Gauchat*, *Lettres de quelques*

happily! these works are little read by those who have sucked in the poison of irreligion and immorality from the writings of *Voltaire*, and who wish to gratify every passion, however foul and brutal, under the pleasing delusion of impunity in the next life. Other infidel and licentious philosophers, particularly *Rousseau*, appeal sometimes to the judgment of readers: *Voltaire* declines that tribunal, and constantly invokes and seduces the imagination, which operates more effectually than the reasoning faculties, on the generality of mankind; and too often makes an impression apportioned to the violence of our passions. Every man who admits divine revelation, and is acquainted with the writings of *Voltaire*, must, if he reflects as he ought, be convinced of their manifest hostility to the christian religion, and to all constituted authorities in church or state. Is it not then as surprising as it is lamentable, that his *Philosophical Dictionary*, which contains the marrow and substance of all his other writings, and is the most dangerous of them because adapted to vulgar capacities: is it not surprising, we say, that an English translation of that infidel production of *Voltaire*, should have been published lately in this christian and civilized city, by a christian printer?

There are features in the character of modern infidel philosophers common to all of them. They substitute sophism for argument, and bare assertion for

quelques Juifs a Mr. de Voltaire. Catechisme Philosophique. Dictionnaire Historique par de Feller. Many others of all nations have written on the same subject, particularly the late learned Professor *Valsecchi*, of Padua.

proof.

proof. They assail the dogmas and ministers of the christian religion with sarcasms and ridicule. They acknowledge no authority but their own. They express the most supercilious contempt of the clergy, and of all others who undertake the defence of divine revelation. They outrage the sovereign authority, and the ministers of it in every state. They are enemies to piety, and consider religious institutions as superstitious and childish: they wish to dictate without being examined, and are extremely peevish when contradicted. They flatter the passions and self-love of man, to render their paradoxes palatable. They profess benevolence, toleration, philanthropy, liberality, to ensnare weak minds; but are indignant at opposition to their systems, and the most intolerant and persecuting of mankind: their efforts tend to render man insensible of his infirmities, and of his dependance on the Deity: they imperceptibly lead to a misconception of the truth; to ignorance, to scepticism, to a contempt of all authority, to an arrogant independence incompatible with the happiness and existence of society.

Such, dearest brethren, are the principles and uniform conduct of these proud philosophers, the self-created censors-general of mankind; and pretended reformers of church and state. Neither prejudice, nor bigotry, nor superstition, with which they so insolently and frequently charge the professors of christianity, and lovers of social order, has furnished colours for the picture we have exhibited, however degrading to human nature it must appear: would to God! we could forget the enormities committed, and the
the

the anarchy caused by this false and destructive philosophy, more fatal to the peace and real advantage of kingdoms, than the ambition of rulers, or hostility of invaders. Contrast, we beseech you, the agitating, selfish spirit of these philosophers, their cowardice at the apprehension of death, their dismay and horror in their last agonizing moments, their uneasiness and remorse at having abused talents, by blaspheming that great and good God who bestowed them; contrast, we say, these consequences of infidelity, with the consolation afforded by religion in adversity, with the calm resignation of good christians at their approaching dissolution; and you will be forced to acknowledge the excellence of religion, and to proclaim aloud—RELIGIO VICISTI!

Of this great and consoling truth, we have had a recent and illustrious proof in the religious and magnanimous conduct of his late most Christian Majesty *Louis XVI.* whose name will be handed down to posterity as a bright ornament of religion and christian philosophy; which rendered him far greater in his misfortunes, than he, or any of his royal ancestors ever were, amidst the splendor of the most brilliant court in Europe, or in the meridian of their greatest triumphs on earth. The tender sentiments of piety, of benevolence, of conjugal and parental affection, of gratitude, of resignation, of fortitude, of respect for the church, of forgiveness of his enemies, and of other sublime virtues inspired by the gospel, which are so emphatically expressed in his Testament or last Will, ought to silence the enemies of christianity, and engage them to cherish its maxims. Not

one of the infidel philosophers, from *Socrates* to *Mirabeau*, nor all of them together, displayed the dignity of mind, or delivered the salutary truths contained in the mentioned concise and precious monument of that christian hero. The sublime simplicity and most affecting pathos of that evangelical farewell to this world, infinitely surpasses all the laboured writings of our modern atheistical, deistical, and irreligious philosophers, so remarked for their pedantic verbosity, affectation of erudition, and tinsel eloquence*.

Neither have these censorious philosophers the merit of originality. Most of their leading maxims are borrowed from pagan authors †, who have been long since refuted by the ancient Fathers, and other Christian writers ‡. *Plagiarism*, or literary theft is no crime with our modern infidel critics; who are only united in their contempt of religion, and hatred of constituted authorities. Two of them seldom agree in the manner of reducing their impious and seditious theories to practice. Their efforts to realize them are always accompanied with a declaration of war against the church, and with the horrid consequences of anarchy, which necessarily follow the subversion of authority.

The French academicians have deposited all the venom of philosophical poison in their circle of sciences called the *Encyclopedia*: every science, history, geography, even grammar and geometry, are render-

* See Appendix, No. I. † *Epicure*, *Lucretius*, *Celsus*, and others.

‡ See above, p. 105, in not. also *Card. Polignac* in his *Anti Lucretius*. *Orig. cont. Celsum. S. Tho. cont. Gentis, & in Summa.*

ed fufervient to the fanaticism of impiety in that cumbrous miscellany. The famous philosopher *Diderot* one of the compilers calls it, "a pit into which
 " a kind of rag gatherers throw and jumble an infinity of articles ill considered, ill digested; good,
 " bad, uncertain, and always incoherent and dissimilar: a detestable set of labourers, continues *Diderot*,
 " *rot*, have been employed in it, who knowing nothing, but piqueing themselves on knowing every
 " thing, endeavoured to distinguish themselves by a wild universality, attempted every thing, embroiled every thing, spoiled every thing, &c." If *Diderot* himself and his philosophical associates *Voltaire*, *d'Alembert*, *Marmontel*, &c. had sat for this picture, it could not more faithfully have represented their principles and manner*. *Ab uno disce omnes.*

Beware then, dearest brethren, of these insidious philosophers and their seducing writings: avoid as a pestilence the company of those who are poisoned by their principles, lest you should likewise become infected. The prevailing spirit of infidelity, immorality, and indifference about religion, is the necessary consequences of their impious maxims. St. Paul warns us against the errors of latter times: "Know," says this great apostle, that in the last days shall

* Un gouffre où des espèces de Chiffonniers jetterent pêle mêle une infinite des choses mal vues, mal digérées bonnes mauvaises, incertaines, & toujours incohérentes & disparates, &c. on y a employé une race detestable de travailleurs, qui ne sachant rien & qui se piquant de savoir tout, chercherent à se distinguer par une universalité désespérante, se jetterent sur tout, brouillerent tout, gâterent tout, &c.-----*Diderot* apud Feller. Dict. Hist. in lit. D. edit. Aubourg e Liege, 1791.

“ come dangerous times. Men shall become lovers
 “ of themselves, covetous, haughty, proud, blas-
 “ phemers, disobedient to parents, ungrateful, wick-
 “ ed, without affection, without peace, slanderers,
 “ incontinent, unmerciful, without kindness. Trai-
 “ tors, stubborn, puffed up, and lovers of pleasures
 “ more than of God *.”

“ Beware also lest any man impose upon you by
 “ *philosophy*, and vain deceit; according to the tra-
 “ dition of men, according to the rudiments of the
 “ world, and not according to Christ †. We charge
 “ you, brethren, in the name of our Lord Jesus
 “ Christ, that you withdraw yourselves from every
 “ brother walking disorderly, and not according to
 “ the *tradition* which they have received ‡: there-
 “ fore, brethren, stand firm, and hold the *traditions*
 “ which you have learned, whether by word, or by
 “ our epistle §.”

We have recently, in conjunction with some of our venerable brethren, expressed our conscientious abhorrence of the outrages committed in some counties of this kingdom, by malicious or deluded persons of different religious persuasions, styling themselves *Defenders*; but who are in effect the vilest *Offenders*, and transgressors of divine and human laws: we have declared such wretched and unthinking Catholics as are, or may be concerned in these predatory riots, unworthy of that appellation, and a disgrace to christianity ||. We now repeat the same, and conjure

* 2 Tim. iii. 1, 2, 3, 4.

† Col. ii. 8.

‡ 2 Thess. iii. 6.

§ Ibid. ii. 4.

|| See Appendix, No. II.

you to promote the public peace by every means in your power; and to guard against the artifices of intriguing men, desirous to involve you in tumult and sedition, in order to render our loyalty suspected, and our conduct odious to the best of kings, and to both houses of parliament. Do not, dearest brethren, be seduced from your religious and hereditary loyalty, and respect for the laws; by the solicitations or example of any person; for to outrage the laws is always highly criminal. That Catholic must be foolish, or mad, or wicked, or imprudent in the extreme, who abets any tendency to sedition; and the more so, when the ministers of the crown, and both houses of parliament, manifest a desire to concur with his majesty in promoting the prosperity of Ireland, the union and happiness of all his subjects, by your emancipation.

This very momentous question is now before the legislature: we again earnestly beseech you to supplicate the Almighty Ruler of empires, *by whom kings reign, and the framers of laws determine what is just*, to direct their deliberations thereon; for his greater glory, for the happiness of this kingdom, and advantage of all good subjects. Pray in a particular manner for the preservation of our beloved Sovereign, the tender father of all his people; for the royal family, for his majesty's ministers, for both houses of parliament, for the magistrates, and for all in power over us; that they may rule in wisdom, and enjoy tranquillity: implore the protection of Heaven for the Church of Christ and her ministers, against the various attacks of infidelity. He has promised, it is

true, to assist his church to the end of time; but has not attached his promise to particular kingdoms or provinces. The Christian faith was first preached, and propagated in the East; where it flourished, during many centuries: it flourished likewise in Africa. At present, alas! it barely exists in some parts of these continents, long the prey of Pagan idolatry and Mahometan superstition: other regions have been also deprived of the light of Faith, by their pride, schism, and in punishment of various sins. Would to Heaven we had not occasion to bewail recent instances of similar divine vengeance in Europe!

Take care then, dearly beloved brethren, to cherish the precious gift of Christian Faith: without it we must perish eternally.

St. John Chrysostom remarks, "that a licentious life, and vain love of glory, are the principal causes of incredulity*," which under the disguise of *philosophy*, is epidemical in these irreligious times. No christian of sober regular conduct, who thinks modestly and humbly of himself, is incredulous: avail yourselves of this just reflection and advice of that holy Doctor. It will shield you from the attempts of modern wits, who affect a superiority of understanding and singularity of opinion, to lay waste the inheritance of Jesus Christ, whom they audaciously and openly blaspheme. Consider, that the generality of these wittings have been, and are to this day, enslaved by their passions; and that their infide-

* Illud maxime causa incredulitatis est vita nempe corrupta, & gloria amor, Chrysost, in Matth. Hom. 72.

lity had its origin in the depravity of their hearts. The habit of vice is what chiefly fomented it, and an unbounded vanity renders it disgusting and insupportable to all real christians*.

It is not difficult to know these disciples of infidelity: they distinguish themselves by a petulant overbearing loquacity, an intolerable self-sufficiency, an irreligious ridicule, a peremptory dogmatical decision, a contempt of authority particularly ecclesiastical, and by other characteristic qualities of their masters and teachers†. Their conversation is dangerous, their attacks insidious. Be on your guard; but do not confide in your own strength. It will prove insufficient without the efficacious grace of God. "For it is God who worketh in you both to will and to accomplish according to *his* good will‡." Implore that heavenly aid incessantly, as the protection of your faith against the violence of passion, and contagion of bad example.

"If you and your children, said the Lord to Solomon, revolting shall turn away from following me, and will not keep my commandments . . . I will take away Israel from the face of the land, it shall be a proverb and a bye word among all people." . . . When it shall be asked, "Why hath the Lord done thus to this land, and to this house? They

* See *Beaumont Recueil des Mandemens*. This late illustrious archbishop of Paris was styled the *Athanasius* of the present century, on account of his uniform opposition to the Jansenists, and philosophers of France.

† See above, p. 109, 110.

‡ Phil. ii. 13.

" shall

" shall answer, because they forsook the Lord their
" God *."

Such, dearest brethren, is the dreadful sentence denounced by God himself against those who, following the corruption of their hearts, abandon his worship. Let us then endeavour " to work our salvation with fear and trembling †; for, " man knoweth not whether he be worthy of love or hatred ‡." Let us humble ourselves in the presence of the Lord, who " resisteth the proud, and giveth grace to the humble §." " Try your own selves " if you be in the Faith ||." If you are, you will, with the divine assistance, enliven it by good works, by the observance of God's commands, and by the practice of religious duties. " For as the body without the spirit is dead; so also faith without good works is dead ¶." Do not despise the riches of " God's goodness, and patience, and long-suffering: " knowest thou not that the benignity of God leadeth " thee to penance? But according to thy hardness " and impenitent heart, thou treasurest to thyself " wrath, against the day of wrath, and revelation of " the just judgment of God **."

To you the sacred ministers of religion, the Roman Catholic clergy of this archdiocese, we shall now address ourselves in a particular manner. You are not ignorant of the many pressing motives which

* iii. Kings ix. 6, 7, 8, 9.

† Phil. ii. 12, 13.

‡ Eccl. ix. 1.

§ 1 Pet. v. 5.

|| ii. Cor. 13. 5.

¶ ii. James 26.

** Rom. 11. 4, 5.

should interest you in the eager pursuit of sacred learning, and engage you to cherish and observe the duties of your station. The church never stood in greater need of zealous and exemplary ministers than at present; when the powers of darkness leagued against her, have fatally succeeded in spreading incredulity, and a criminal indifference about religion. There is every reason to dread, that we live in those days foretold by St. Paul; unhappy days! when men abandoned to malice, or led astray by the pride of reason, strive to authorize their licentious maxims; and to involve others in the same criminal illusion which had seduced themselves*. But "you O men of God †," you our worthy fellow-labourers, you "the joy of our ministry, our crown and our glory, stand fast in the Lord, my dearly beloved ‡." Shun those seducers, and be every day more and more solicitous to comply with your sublime duties. "Fly these things; and follow after justice, piety, faith, charity, patience, meekness §: Keep that which is committed to your trust, avoiding the profane novelties of words, and opposition of knowledge falsely so called ||." In a word, exercise yourselves in the practice of every virtue, by the observance of what our sacred canons prescribe and recommend.

* But evil men and seducers shall grow worse and worse: erring and driving into error. ii. Tim. iii. 13.

† 1 Tim. vi. 11.

‡ Phil. iv. 1.

§ 1 Tim. vi. 11.

|| Ibid. v. 20.

We speak to you, dearest brethren, "not in loftiness of speech, nor in the persuasive words of human wisdom, as our faith does not stand on the wisdom of man, but on the power of God*;" and shall conclude our present pastoral instruction with recommending ourselves to the prayers of our beloved flock in general. We request them most earnestly; from an entire conviction of the importance and danger of our ministry, and of our insufficiency to comply with the duties of it, without the special assistance of heaven. The charge of a bishop should be dreaded even by angels†: pray then for us, most dearly beloved brethren, that always mindful of the divine precepts, we may "feed the flock of God, taking care thereof willingly according to God; and be made a pattern of the flock from the heart‡." Beseech the prince of pastors Jesus Christ, that all bishops may be enabled by him "to preach the word, to be instant in season, out of season, to reprove, intreat, rebuke with all patience and doctrine; and to be vigilant, to labour in all things, to do the work of an Evangelist, to fulfil the ministry§. There are many¶disobedient, vain talkers, and seducers||." It is our duty to caution you against the attempts of "wolves not sparing the flock," by "embracing that faith-

* 1 Cor. ii. 1, 4, 5.

† Onus quippa angelicis humeris formidandum. *Cuncil. Trid. Sess. vi. cap. 1. de ref.*

‡ 1 Pet. v. 3, 4.

§ 2 Tim. iv. 2, v.

¶ 1 Tit. 10.

|| Acts xx. 29.

“ful word, which is according to doctrine; that we
“may be able to exhort in sound doctrine, and to
“convince the gainfayers*.”

Grace to you, most dearly beloved brethren, and
peace from God our Father, and from the Lord
Jesus Christ †; and the communication of the Holy
Ghost, be with you all ‡.

Dublin, 18th Feb. 1793.

+ JOHN THOMAS TROY.

P. S. To prevent any ill-natured remarks on the
frequent mention of *Irish Roman Catholic Bishops* in
the above pastoral instruction, I think it expedient to
declare my disavowal of any intention to assume, or
sanction the assumption of any titles, or appellations
prohibited by law. The Roman Catholic bishops of
Ireland are not *barons*; and of course are no more
than mere *titular* lords; but no spiritual or temporal
peer of the realm will controvert that they are real
bishops. No more is intended by signing themselves
Roman Catholic Bishops.—They do not assume the
title of *lord*. The Catholics of these kingdoms are
denominated *papists*, and their religion is styled
papistical, *idolatrous*, and *superstitious* in the sta-
tutes. The Catholics never acquiesced in any of
these qualifications and epithets, as descriptive of
their discriminating religious tenets; nor have they

* 1 Tit. ix.

+ ii. Cor. 1, 2.

‡ Ibid. xiii. 13.

ever presented any petition to the British or Irish parliament, except under their hereditary appellation of *Catholics*, or *Roman Catholics*, which are perfectly synonymous*. On the same grounds, no Roman Catholic Prelate styles himself *Titular Bishop*, as that would obviously imply a disavowal or doubt of the reality of his consecration; which is universally admitted by all Christians that acknowledge a divine Hierarchy in the Church.

In the correspondence with the Sacred Congregation which I have published †, *Lordships* are mentioned. It may possibly be judged necessary that I should say something by way of apology for that and similar expressions: my late most excellent confrere Doctor *James Butler* of *Cashel* has furnished me with one, which, I flatter myself, will appear sufficient to every candid Protestant, on the present occasion: I shall transcribe it in his own words. "The public
" will not, I trust, be rigorous in judging the
" above expressions, when it is considered that those
" letters (of the S. Congregation) were not then
" written with the most distant idea of ever being
" thus dragged before the world. To speak in any
" other language than I have used, under the cir-
" cumstances of the times, in which they were writ-

* Some English Roman Catholics styling themselves *Protesting Catholic dissenters* preferred a petition and bill to the British parliament in the year 1791. This novel appellation was strongly reprobated by their Catholic brethren in these kingdoms, and elsewhere: it appeared absurd to that enlightened parliament, and was rejected. See the *Case stated* by F. Plowden, Esq.

† See page 42 & seq. of the above pastoral instruction.

" ten,

" ten, would be in some instances unintelligible,
 " and in others, perhaps, unwarrantable. To qua-
 " lify the terms of them now, would be disingenu-
 " ous and unjust: so that I have preferred, on the
 " whole, the leaving of them, with all their cha-
 " racters, to appear in the world, to the entirely
 " suppressing of them, or, but partially applying
 " them*."

Dublin, 26th Feb. 1793.

+ JOHN THOMAS TROY.

* See Dr. Butler's *Justification*, &c. p. 6 and 7.



S U P P L E M E N T.

I AVAIL myself of this republication of my *Pastoral Instruction*, to notice some objections; which, as I hear, have been made to particular expressions and positions in the former edition.

The appellation *Christian Citizens*, in the title page, has been censured; on a presumption, that I thereby adopt the principles and expression of levelers inimical to monarchy, and hereditary distinctions. This objection, if it deserves the name, could be made by those only, who did not read beyond the title page.

The *Instruction*, I flatter myself, breathes nothing but loyalty, and respect for constituted authority; whether exercised in a monarchy, aristocracy, democracy, or mixed system of government; by Protestants, Catholics, or any other religious description of rulers. Theorists object to every existing system of government, and substitute an *Utopia* impossible to be realized under the infirmities of human nature.

I am not of their number; although my principles are equally inimical to the despotism of rulers, and the licentiousness of subjects. The christian religion condemns both. An early attachment to the constitution of my country as formed of King, Lords, and Commons, has been strengthened by education and reflection: I conceive it admirably calculated to prevent either extreme.

In

In these times of experiment and innovation, frequently arising from irreligion, the consequence of a prevailing infidel philosophy; Christianity in general, and the Catholic system in particular, are considered by many as hostile to liberty, and to the rights of men.—The word *citizen* is used by them as the magical symbol of an equality, destructive of order, of society, and of religion.

To combat that dangerous misapplication of a common word, I have endeavoured to explain the duties of *christian citizens*; and to shew, that instead of being incompatible, they are interwoven with every happiness; and that religion is the solid basis, and firmest support of every government.

The *twenty-seventh page* of the former edition concludes the text thus. *The people are enslaved when their Sovereign declares himself head of the church.* These words have been strained and tortured in a most extraordinary manner, to convey a meaning as distant from my intention, as it is irreconcilable with the sentences *immediately* preceding and following, which fully determine their true signification. The Catholic religion had been described as an instrument of despotism, and inimical to liberty. I prove the contrary from the history of England *when Catholic*; and observe, that the defection of Henry VIII. from the catholic faith, instead of increasing liberty, was attended with the loss of it. I establish no theory, or doctrinal position. I only relate a positive fact attested by *Hume, de Lolme, and Burnet*, expressly quoted in the note page 28. tyranny cannot be the growth of christianity, which
condemns

condemns it. Neither the Protestant, nor the Roman Catholic religion is hostile to freedom.—This is doctrine. That there have been tyrants of every religion, and that Henry VIII was of the number, is a fact. I call upon every intelligent and candid reader to decide; whether it be fair to comment on a solitary detached sentence, without any reference to the context which explains it. The very Scriptures may be, as they have been, misapplied in like manner. I solemnly disavow the odious and invidious doctrine which has been ascribed to me; and never said, nor intended to assert, that the Ecclesiastical Supremacy of our gracious Sovereign King George III. or of any other Protestant Prince, is the cause of despotism, or necessarily connected with it.

Occasion has been taken, from my asserting that the *doctrinal* decisions of general councils confirmed by the Pope, are of infallible authority, to expatiate on the *Acts* of some councils authorizing the deposition of princes, and extermination of heretics, &c.

The deposing power of popes never was an article of catholic faith, or a doctrine of the church; nor was it ever proposed as such, by any council, or by the very Popes themselves who exercised it. At present, it is not maintained even as an *opinion* by Roman Catholic theologians: the *people* of some kingdoms have, indeed, assumed that power in latter times, and have occasionally exercised it with a vengeance. “ *The See of Rome never taught, that faith is not to be kept with the heterodox: that an oath to kings separated from catholic communion, can be violated: that it is lawful for the bishops of Rome* ”
 “ to

“ to invade their temporal rights, and dominions.
 “ An attempt or design against the life of kings and
 “ princes, even under the pretext of religion, is con-
 “ sidered at Rome, as an horrid and detestable crime.”
 See above page 46.

Christian princes formerly submitted their disputes and quarrels with each other, to the Pope as to their common father, and abided by his decision; which was generally enforced under the censure of excommunication against the disobedient.

Hence arose the deposition of princes, and not from any principle of catholic faith, establishing the exercise of it as an appendage or consequence of the Pope's spiritual and ecclesiastical primacy in the universal church; which is acknowledged by all Catholics. The decrees of general councils and of Popes, enjoining the corporal punishment of heretics, and privation of their property, acquired efficacy from the temporal and civil power. The church cannot inflict these penalties. She judges of the doctrine only, and confines her punishment of heretics to a separation from her communion, by ecclesiastical censures. Her authority extends no further. The heretics of former ages were justly considered as enemies not only to the faith, but likewise to every state and government. They preached sedition, and practised it; for this reason, heresy was made *capital* by the *temporal* power, and the laws of almost every christian state. *Blackstone* says “ We find among our ancient precedents a
 “ *sententia hæretico comburendo*, which is thought by
 “ some to be as ancient as the common law itself.”

Comment.

Comment. vol. 4. ch. iv. Num. 11. This writ remained in force during the following reigns, till repealed by the the Statute, 29 Car. II. c. 9, "when heresy was subjected only to ecclesiastical correction *pro Salute Animæ.*" (*Idem, ibid.*) Apostacy from christianity in the manner described by *Blackstone*, is punishable in England, by an Act or Statute 9 and 10 W. III. c. 32. (*Idem, ibid.* Num. 1.) I do not know whether this Statute has been repealed. It was not when *Blackstone* wrote his Commentaries. The heretics alluded to in the third Canon of the IV *Lateran* council so often mentioned of late, were the *Albigenses*, a sect of *Manicheans*: their doctrines were abominable and impious, equally destructive of christianity, good order, and government of every kind. (See *Bossuet. Hist. Var. B.* XI.) Church and state combined against them in that council. The ambassadors of the emperor of Constantinople, of the king of Sicily emperor elect of the Romans, of the kings of England, France, Hungary, Jerusalem, Cyprus, Arragon, and of many other sovereigns, and independent free cities, assisted at this council of *Lateran*. A great number of the bishops, and many of the abbots were sovereigns in their respective territories: all concurred in reviving the former laws, and re-enacting the penalties against heretics. In like manner, the pernicious doctrines of *John Hus* and *Jerome of Prague*, were censured, and their authors not only separated from catholic communion in the council of *Constance*; but also *capitally* convicted, and condemned to death by a *lay* court of judicature; in consequence

consequence of the existing laws against heresiarchs, and heretics.

Without the authority of the state, every corporal punishment denounced against heretics by Popes or councils, was considered ineffectual, and radically null, as deriving from an incompetent tribunal; because the church as such, has no power over the limb, life, or property, of any one; nor a right to exercise jurisdiction in these matters, unless authorized or privileged by the state.—The church not only abhors bloodshed, (*abhorret a sanguine*) but likewise manifests her detestation of cruelty, by repelling all those from the sacrament of order, who are of a ferocious disposition, or are supposed to have transgressed against lenity: the want of this amiable disposition (*defectus lenitatis*) constitutes an *irregularity*, which is a canonical impediment to receive ordination: violence is not used by the church to enforce belief. Many councils forbid it: *because*, as one at Toledo declares, *God shews mercy to whom he thinks fit*, “Præcipit Sancta Synodus, nemini “deinceps ad eredendum vim inferre. Cui enim “Deus vult miseretur.” *Cap. de Judæis dist. 45.*

The compilation of *Gratian* a monk of the twelfth century, which is known by the name of *Decretum Gratiani*, and has been (by mistake I presume) recently ushered into public notice under the honorable title of *The Canon of the Catholic Church*, is not a rule of catholic faith. It was considered so inaccurate and erroneous as to require explanations and corrections. Different emendations of it have been published. The last appeared in the Pontificate of

Gregory XIII, who refused to give it the sanction of his approbation. See *Ant. Agostini* Archbishop of Tarragon de *Emendat. Gratiani*: also *Devoti. Instit. Can.* Rome 1785.

This compilation manifests the great labour of *Gratian*, who is likewise entitled to some degree of praise for his method, and arrangement of matter: in other respects, it is beneath criticism. It is replete with anachronisms, and other instances of unpardonable ignorance and negligence. *Gratian* seems totally unacquainted with ancient church history, and the elements of criticism. His work as a compilation is no authority. The various heterogeneous articles of it are to be esteemed according to the internal merit, and authenticity of each: they should be judged of separately without reference to the compilation; which neither increases nor diminishes their intrinsic value, or authority.

No similar compilation, however accurately digested, can be deemed *the Canon of Catholic Faith*, or be justly considered as the *fixed and settled regulation of the Roman Catholic Church*. " Let us suppose, that
" all the particular statutes and decisions that have
" been made both by the legislature, and by the inferior judges in England, Scotland, and Ireland,
" for only these last five hundred years, were collected together in one volume, and every decision
" and law, relating to the same subject, were classed
" together under one title; what kind of authority
" would such a body of laws have? Could it be
" called, with the smallest propriety, *the fixed and settled regulation of the British Empire*? In it we
" should

" should find one law ordaining, and another abolishing the same thing; and a third establishing the quite contrary: one law in England, another in Scotland, a third in Ireland; all differing from one another, on the same subject; one law in force in one of those countries, and no manner of regard paid to it in the other two, and *vice versa*.
 " Now, if this would necessarily be the case with three countries, all under the same government, and subject to the same prince, it will surely be much more so in a collection of the Church Canons, which have been made at different times, during the space of near eighteen centuries, on numberless different occasions, and in a variety of different nations, all differing from one another in their government, customs, and even in their language; and it is equally ridiculous, or more so, to call such a collection of canons *the fixed and settled regulations* of the Church of Rome, as it would be to call the other collection of civil statutes *the fixed and settled laws of Great Britain and Ireland*: yet, both one and the other collection would be of no small advantage to respective rulers of church and state, and to those who applied to the study of the canon and civil law, as it would shew them great light in many particular cases, and be a direction to them in forming a proper judgment on these matters." *Doctor G. Hay* in his answer to Mr. W. A. D's Letter. Dublin Edit. 1779.

Some, I hear, apprehend treason or danger to the state from any correspondence between his Holiness and the Irish Roman Catholic Clergy; and seem

terrified at the appointment of *cardinals* to superintend the ecclesiastical concerns of Catholics in this kingdom. It is rather surprising that these alarms have not been hitherto expressed; particularly since the year 1787, when the late Dr. *James Butler* of *Cashel* published *his* correspondence with their eminencies. See his *Justification*, &c. I am at a loss to conceive why *my Pastoral Instruction* should be considered as having *first* made the important discovery.

Communion with the See of Rome is, on catholic principles, indispensably necessary: it is impossible to preserve this communion without occasional correspondence by letters; nor is it material whether cardinals, prelates, or other ecclesiastics are employed by his Holiness as counsellors or secretaries. I must own, that the word *cardinal* sounds frightfully in the ears of many in this country; but, happily, the apprehended mischief vanishes with the sound.— This correspondence is not peculiar to Ireland. The Roman Catholic Bishops of England, Scotland, Canada, Holland, Prussian Silesia, Russia, of the united American States, and of all states in the world, occasionally correspond with the holy See on ecclesiastical matters; without the smallest offence, injury, or danger to any of them. This correspondence is very well known, and excites no alarm, except in the minds of some in Ireland; who appear affrighted without even a shadow of danger. None can be apprehended from the letters of either Pope or Cardinals. They inculcate respect for rulers, peace, and good order; without interfering further in temporal or civil concerns.

It has been said, I understand, by some few who, perhaps, did not read my *Pastoral Instruction*, that I have discussed *political* doctrines, and thereby disgraced my ministry. On this I shall only observe, that if our *divine Redeemer* was a *politician* when he commanded his hearers and followers, *To render to Cæsar the things that are Cæsar's, and to God the things that are God's*; if *St. Peter* was a *politician* when he desired us to *honour all men, to love the brotherhood, to fear God, to honour the king*; if *St. Paul* was a *politician* when he enjoined respect for *the powers that are*; if the gospel be a *law of liberty*, and not a *cloak of malice*; if the primitive and other Christians in every age, have uniformly observed these precepts; if the Roman Catholic Church inculcates and enforces them; I freely acknowledge, that after such illustrious examples, and influenced by gospel principles, I have likewise communicated some *political* information in my *Pastoral Instruction*; but such only as is necessarily connected with my avowed design to explain the important duties of *christian citizens*. I disavow an intention of proceeding further on any *political* subject; and hope the attentive perusal of my *Instruction* will vindicate me from any charge to the contrary.

As to the *revival* of religious controversy which, I also hear, has been objected to me; I positively deny the charge; and refer the reader to *page 104* of the *Instruction*, where I assign my motives for discussing particular points of catholic faith, and general discipline of the church; which had been recently attacked. I hope those motives will appear

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as satisfactory to others, as they are candid on my part; and convince every reader of my *real* intention; which was, to write as an *apologist* for Roman Catholics; and not as an adversary of Protestants.

I sincerely unite with my Catholic Brethren, in their effusions of loyalty and gratitude to our beloved Sovereign, and both Houses of Parliament; for the recent proof of their wisdom, justice, and liberality, exhibited in the *bill* for our relief, which has just been sanctioned by the Lords and Commons. May the united efforts of all Irishmen be henceforward directed to the preservation of tranquility, and promotion of the general advantage, and prosperity of their country: may the conduct of Catholics in particular, be ever, as it has hitherto been, conformable to their principles; and prove, that the confidence reposed in them by an enlightened legislature, is not misplaced.

May all animosity between fellow-subjects cease, and the causes of it be buried in eternal oblivion.

“Excidat illa dies ævo, nec postera credant

“Sæcula; nos certe taceamus & obruta multâ

“Nocte tegi nostræ patiamur crimina gentis.”

Statius.

Dublin,

22d March, 1793.

✠ JOHN THOMAS TROY.



APPENDIX.

APPENDIX, No. I.

THE TESTAMENT OF HIS MOST CHRISTIAN MAJESTY, LOUIS XVI. WHO WAS BEHEADED AT PARIS, ON MONDAY THE 21st OF JANUARY, 1793, WRITTEN BY HIMSELF, AND READ IN THE SITTING OF THE COMMONS, ON THE SAME DAY.

IN the name of the most Holy Trinity, the Father, and the Son, and the Holy Ghost, this day, the 21st of December, 1792, I, LOUIS THE SIXTEENTH OF THE NAME, KING OF FRANCE, having been for more than four months imprison'd, with my family, in the Tower of the Temple at Paris, by those who were my subjects, and deprived of all communication whatsoever since the 11th instant, with my own family; moreover, being implicated in a trial of which it is impossible to foresee the issue, on account of the passions of men, and for which no pretext or means can be found in any existent law; having only God for the witness of my thoughts, and to whom I can address myself; I here declare, in his presence, MY LAST WILL AND SENTIMENTS.

I leave

I leave my soul to God, my Creator; I pray him to receive it in mercy, and not to judge it according to its deserts, but according to those of our Lord Jesus Christ, who offered himself a sacrifice to God his Father, for us men, however unworthy; and for me the most unworthy. I die in the union of our mother, the Catholic, Apostolic and Roman Church, which holds her powers by an uninterrupted succession from St. Peter, to whom Jesus Christ intrusted them. I firmly believe and acknowledge every thing contained in the commandments of God and the Church, the sacraments and mysteries, such as the Church teaches, and hath always taught them; I have never pretended to make myself a judge of the different modes of explaining the Dogmas which divide the Church of Jesus Christ; but I have conformed, and will always conform, if God grant me life, to the decisions which the higher ecclesiastics of the Holy Catholic Church give, and shall give, conformably to the discipline of the Church followed since Jesus Christ. I lament with all my heart, our brethren who may be in error, but I pretend not to judge them, and I love them no less in Jesus Christ according to what christian charity teaches us. I pray God to pardon me all my sins; I have endeavoured to humble myself in his presence. Not being able to avail myself of the ministry of a Catholic Priest, I pray God to receive the confession which I have made, and above all my profound repentance for having put my name (though it was against my will) to acts which may be contrary to the discipline and belief of the Catholic Church,

to

to which I have always remained sincerely united in heart. I pray God to accept of my firm resolution, if he grant me life, to make use as soon as I can of the ministry of a Catholic Priest, to confess myself of all my sins, and to receive the sacrament of penance. I request all those whom I have offended through inadvertence, for I do not recollect having knowingly offended any one, or those to whom I have given bad example, or scandal, to forgive me the evil which they think I have done them.

I entreat all charitable persons to join their prayers with mine to obtain of God the pardon of my sins.

I forgive, with all my heart, those who have made themselves my enemies without my having given them any cause; and I pray God to forgive them, as well as those who, through a false or mistaken zeal, have done me much evil.

I recommend to God my wife, my children, my sister, my aunts, my brothers, and all those who are attached to me by the ties of blood, or in any other manner whatsoever. I pray God particularly to look with the eyes of mercy on my wife, my children, and my sister, who have long been the partners of my sufferings; to sustain them by his grace, if they should lose me; and as long as they shall remain in this perishable world. I recommend my children to my wife: I have never doubted her maternal tenderness for them. I recommend to her, above all, to make them good christians, and honest members of society; to make them consider the grandeurs of the world, if they are condemned to prove them, but as things dangerous and perishable, and to turn their views to-

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wards

wards the only and solid glory of eternity. I request my sister to continue her tenderness to my children, and to be a mother to them, if they should have the misfortune to lose their own.

I entreat my wife to forgive me all the evils which she suffers on my account, and the uneasiness which I may have caused her in the course of our union; as she may be assured, that I remember nothing against her, if she thinks she has any thing to reproach herself with.

I earnestly recommend to my children, next to their duty to God, which they ought to prefer to every thing, to maintain mutual union, submission and obedience to their mother, and gratitude for all the cares which she endures for them, and in memory of me.

I entreat them to consider my sister as a second mother. I recommend to my son, if he should have the misfortune to become king, to think that he owes himself entirely to the good of his fellow-citizens; and that he ought to forget all hatred and all resentment, and especially what relates to the misfortunes and uneasiness which I experience; that he cannot promote the good of the people but by reigning according to the laws; but at the same time, that a king cannot make the laws respected, and do the good he wishes, but in proportion as he has the necessary authority; and that, without this, being fettered in his operations, and inspiring no respect, he is more injurious than useful. I recommend to my son to take care of all the persons who were attached to me, as far as his circumstances shall
give

give him the means; to think that this is a sacred debt which I have contracted to the children or relations of those who have died for me, and next, to those who are unfortunate on my account. I know that there are many persons of those who were attached to me, who have not conducted themselves towards me as they ought, and who have even shewn me ingratitude: but I forgive them (often in the moment of trouble and effervescence, a man is not master of himself); and I entreat my son, if he should have the opportunity, to remember only their misfortunes. I could wish to be able to testify my gratitude to those who have displayed a true and disinterested attachment to me. On the one hand, if I was sensibly affected by the ingratitude and disloyalty of persons, to whom I had never shewn any thing but favours, to them, their relations, or friends; on the other, I have had the consolation of seeing the gratuitous attachment and interest which many persons have shewn to me. I entreat them to accept of my thanks: in the situation in which things still are, I should be afraid of bringing them into danger, if I were to speak more explicitly; but I recommend particularly to my son to seek all occasions of discovering them.

I should nevertheless think that I calumniated the sentiments of the Nation, did I not openly recommend to my son, M. M. de Chamilly and Hu, whom their true attachment to me induced to shut themselves up with me in this mournful residence, and who were near being the unhappy victims of what they did. I also recommend to him Cleri,

with whose attention I had every reason to be satisfied since he has been with me. As it is he who has remained with me to the last, I request M. M. of the Commune, to deliver to him my cloaths, my books, and my watch, my purse, and the little effects which have been deposited at the Council of the Commons.

I also most willingly forgive them who guarded me the ill-treatment and severity which they thought it their duty to make me suffer. I have found some feeling and compassionate souls; may they enjoy the tranquillity of heart which ought to spring from their manner of thinking!

I entreat M. M. de Malesherbes, Tronchet and Deseze, to receive here my thanks; and the expression of my sensibility, for all the care and all the pains which they took for me.

I conclude by declaring, before God, and ready to appear before him, that I reproach myself with none of the crimes which are alledged against me.

*Done in Duplicate, at the Tower of the Temple,
December 25, 1792.*

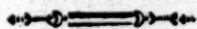
(Signed) LOUIS.

(A TRUE COPY.)

BAUDRAIS, Muncipal Officer.

APPENDIX, No. II.

CHARGE FROM THE BISHOPS, &c.



Dublin, January 25, 1793.

DEAR CHRISTIANS,

IT has been our constant practice, as it is our indispensable duty, to exhort you to manifest on all occasion, that unshaken loyalty to his Majesty, and obedience to the laws, which the principles of our holy religion inspire and command. This loyalty and obedience have ever peculiarly distinguished the Roman Catholics of Ireland. We do not conceive a doubt of their being actuated at present by the same sentiments; but think it necessary to observe, that a most lively gratitude to our beloved sovereign should render their loyalty and love of order, if possible, more conspicuous.—Our gracious king, the common father of all his people, has, with peculiar energy, recommended his faithful Roman Catholic subjects of this kingdom to the wisdom and liberality of our enlightened parliament. How can we, dear christians, express our heartfelt acknowledgments for this signal and unprecedented instance of royal benevolence and condescension!—Words are insufficient;

insufficient; but your continued loyal and peaceable conduct will more effectually proclaim them, and in a manner equally, if not more satisfactory and pleasing to his majesty and parliament.—Avoid then, we conjure you, dearest brethren, every appearance of riot; attend to your industrious pursuits for the support and comfort of your families; fly from idle assemblies; abstain from the intemperate use of spirituous and intoxicating liquors; practise the duties of our holy religion: this conduct so pleasing to heaven, will also prove the most powerful recommendation of your present claims, to our amiable sovereign, to both houses of parliament, to the magistrates, and to all our well-meaning fellow subjects of every description.—None but the evil-minded can rejoice at your being concerned in any disturbance.

We cannot but declare our utmost and conscientious detestation and abhorrence of the enormities lately committed, by seditious and misguided wretches of every religious denomination, in some counties of this kingdom: they are enemies to God and man, the outcasts of society, and a disgrace to christianity: We consider the Roman Catholics amongst them, unworthy of the appellation; whether acting from themselves, or seduced to outrage by the arts of designing enemies to us, and to national prosperity, intimately connected with our emancipation. Offer your prayers, dearest brethren, to the Father of Mercy, that he may inspire these deluded people with sentiments becoming christians and good subjects: supplicate the Almighty Ruler and disposer
of

of empires, *By whom kings reign, and lawgivers decree just things*, Prov. viii. 15. to direct his majesty's councils, and forward his benevolent intention to unite all his Irish subjects in bonds of common interest, and common endeavours for the preservation of peace and good order, and for every purpose tending to increase and secure national prosperity.

Beseech the Throne of Mercy also, to assist both houses of parliament in their important deliberations; that they may be distinguished by consummate wisdom and liberality, for the advantage of the kingdom, and the relief and happiness of his Majesty's subjects.

Under the pleasing expectation of your cheerful compliance with these our earnest solicitations, we most sincerely wish you every blessing in this life, and everlasting happiness in the next; through our Lord Jesus Christ, Amen.

John Thomas Troy, D. D. &c.

Dominick Bellew, D. D. &c.

John Cruise, D. D. &c.

Richard O'Rielly, D. D. &c.

Thomas Bray, D. D. &c.

A P P E N D I X, No. III.

THE FOLLOWING EXHORTATION WAS READ
AT EACH MASS, ON SUNDAY THE 14th OF
APRIL, 1793, BY ORDER OF THE R. R. DR.
JOHN THOMAS TROY, IN ALL THE CHAPELS
WITHIN THE ARCHDIOCESS OF DUBLIN.

DEAR BRETHREN,

WE hasten to announce the *Riches of God's goodness* displayed in a recent Act of the Legislature, restoring the Roman Catholics of Ireland to a considerable Share in the Constitution of their Country. Our conscientious loyalty and peaceable demeanour, dictated by the principles of our religion, have engaged the paternal attention of our most gracious Sovereign, and the humane consideration of both Houses of Parliament. They have united in decreeing a reward for our meritorious conduct, by the grant of several substantial benefits, recited in the Act which has just passed in our Favour.

Rejoice then, dear brethren, in the Lord; again, We say, rejoice; but, let your modesty be known to all men.

men. Pour forth your thanksgiving to the *King of Kings*, to our beloved Monarch, to the Lords and Commons, and to all who have concurred with them in procuring our relief. Beseech the Supreme Legislator and bountiful bestower of every good, to preserve and direct his Majesty King GEORGE III. the tender Father of all his people, to protect the Royal Family, to assist both Houses of Parliament, and to shower down the blessings of his Providence on all ranks of our Countrymen.—We conjure you, most earnestly to manifest your gratitude to heaven, and to our earthly Rulers, by the exact discharge of your obligations as Christians and Subjects. Let it not be said, that in prosperity you have deviated from that observance of religious and social duties, which so honorably distinguished the Irish Roman Catholics in times of adversity.—Consider above all, most seriously, that we have not a permanent residence in this *earthly city*, that we should therefore pant after heavenly things; and that we cannot obtain them without practising the duties of religion. The bare profession of it is profane mockery, and will aggravate your guilt *in the sight of the Lord.*

We cannot but deplore the frequent transgressions of God's Commandments: that which enjoins the sanctification of the Lord's Day, is most scandalously violated by all ranks. Heaven is usually more outraged on that, than on all the other days of the week; by idle and sinful dissipation, by intemperance, by cursing and swearing, by riot and disorder:

U

forbear,

forbear, we beseech you, from these excesses at all times, and especially on the *Sabbath*; which you should keep holy, not only by complying with the Church precept to assist devoutly at the celebration of the divine mysteries, and attending to religious instruction; but likewise by domestic prayer and other spiritual exercises; by the communication of Christian knowledge to your families, and by an exemplary conduct in every respect, for their edification.

We should be criminally deficient in duty to our beneficent Sovereign and to our Country, if we omitted to supplicate the Lord of Hosts, to terminate the War in which both are at present engaged, by a speedy, honorable, and permanent peace; securing to all Christian States the inestimable gifts of religion, true liberty, and good order. All these blessings appear withdrawn from a nation formerly distinguished by the appellation of *Most Christian*; but now, alas! fatally overspread with Infidelity and Libertinism, arising from a proud intolerant *Philosophy*, the fruitful parent of impiety, of despotism the most vindictive, of anarchy and confusion. What an awful and useful lesson this to rulers and subjects of every state; to the present, and future generations! From the Wisdom of his Majesty's Councils, the acknowledged bravery of his Army and Fleet, and the professional knowledge of the Commanders and Officers, we may justly flatter ourselves that their combined efforts will prove successful: nevertheless, our principal confidence should be in *the God of Armies*;

Armies; as victory depends more on him than on the number and intrepidity of troops. It is *He* who inspires that courage and prudence which decide the fate of battles; and without the *power of His arm*, the best concerted plans cannot succeed. Humble yourselves then in his presence, and be second to no description of his Majesty's Subjects, in the performance of those religious Acts that may render the *God of Sabaoth* propitious to us, and to the Empire.

May the *Father of Mercies* and the *God of all Consolation* hear our prayers! *For the rest*, dearly beloved brethren, *rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.*

Dublin, 10th April, 1793.

—
+ JOHN THOMAS TROY.





